CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

REVIEW OF MARTINEAU IN THE CHRISTIAN EXAMINER.

In the Christian Examiner for November, has appeared a Review of Martineau's Rationale of Religious Enquiry, which has attracted some attention by the novelty of its speculations, tending, as it has seemed to many, to subvert or weaken the foundations of our religious faith. Being of the number of those who believe many of the views which it contains to be injuriously erroneous, I propose to point out such parts of the articles in question as seem to me most objectionable, and to state the reasons of my dissent.

'We think no one will hesitate to admit,' writes the Reviewer on the 248th page, 'that miracles do not compose the essence of the Christian Revelation, but were intended to facilitate its reception and establish its authority; that the revelation is not for the sake of the miracles, but the miracles for the sake of the revelation.' I was at first sight disposed to agree with this. But upon further reflection, there appears to be no reason for thus separating the miracles from the revelation. The miracles are a part of the revelation. A miracle of itself reveals a power that controls matter, and is superior to its laws; and miracles, such as are related in the New Testament, reveal something of the character of the being possessed of such power. I differ then from the Reviewer, and believe that the Miracles form a part of the substance of the Christian Revelation.

The sentence, however, which has been quoted is merely introductory to a discussion of the proper test of discipleship, or, in other words, of the meaning of the term Christian.

He may be said in a certain sense to be the true disciple of our Savior, who enthrones conscience in the soul; who embraces duty with fervent love; who bows with reverence to the moral law of the universe, and makes it the object of his being to obey it. Such a man is Christ's disciple, even if he lived before the flood, or where the name of Jesus has not been heard; and will be welcomed into heaven by the Savior as his own servant. For that which we revere in Jesus is the spirit of virtue, of piety, of resignation, which, seen in ideal vision, had been the guiding star of good men in all ages.—But Christianity taken in this general sense is the common bond of humanity. We who live under the blessed influence of an express Revelation, are connected by a much closer tie. We sympathize in a common master, and in the enjoyment of all that he has conferred. We are brethren in Christ. The name of Christian is a valued distinction; and the question arises who is entitled to it, in its particular and definite sense, or, in common language, what is the criterion of discipleship.

It will be agreed by all, that he is the perfect disciple of Christ, who receives the Revelation in all respects as it was given, imbibes its spirit, and obeys its law. But the agreement will stop at these general terms. No two will define the Revelation in precisely the same way, and of consequence, no two will apply the name Christian, either in its eminent or humbler sense to the same characters. Each man will have his own standard, and, in applying the name he claims for himself, will make a question of more and less. He will apply it with full meaning to one who thinks in every respect as he does, and with less as the difference is greater. Men, however, do not differ so widely in their understanding of Christianity, but that there are many common articles of faith, and these, whatever they are, must be constituents of the meaning of the term Christian in every proper application of it. All agree that our religion is presented to us as a supernatural Revelation. He then is not a disciple, who denies it to be such. I must therefore find fault with the proposition (p. 248) that, 'whoever believes the truth which it was the mission of Christ to announce, is entitled to the name of a disciple, whatever be the foundation, on which he has been led to rest his faith.' For certainly we should not admit Socrates to our fraternity in Christ, even if he had arrived at all the truth, which our Savior came to reveal. And would you give the name of Christian, to one who, never having heard of Christ or his miracles, should nevertheless have received, in some indirect manner, the moral truth of the Religion? It is plain that the writer's definition is incomplete. The Christian not only receives 'the truth which it was the mission of Christ to announce,' but receives it as a revelation from him, and therefore on the foundation upon which he may have placed it.

Now a Religion can appear to be a revelation in no other way than by its miraculousness. For if it come to us by the operation of natural laws, it is not what we mean by a revelation. A belief then in miracles (I say not, sensible miracles, but miracles of some kind or other) is essential to discipleship; and we have already arrived, by very plain deduction, to a much more exact definition of the term Christian, than the vague one put forth by the Reviewer of Mr Martineau.

But still farther, is not a belief in sensible miracles essential to discipleship?—A Revelation differs not only in degree but also in kind from any other communication of truth. Take away the sensible miracles, and how does Christianity differ from the expositions of truth made by uninspired men, except in the degree of wisdom, piety, heroism, of the author, and the degree of truth, beauty &c, of the doctrine? But we waive this argument, (as perhaps not bearing examination;) because we know that there are some men (and to prevent contradiction, we will say for the present, many, if it be wished,) whose minds are able to perceive sufficient evidence of the miraculousness of the religion in its accommodation to the wants of man, &c, and need no sensible proof to assure them that it is from heaven. Let it then be conceded, that, so far as this abstract consideration goes, (observe the qualification) a belief in sensible miracles is not necessary to discipleship. But even this is somewhat too much. For the miracles are a part of 'the truth which Christ came to announce,' a belief in which is allowed on all hands to be essential; and it is therefore at best only in a partial sense that he who does not receive them can be called a Christian. But for the present, we waive this consideration.

When we go farther and observe the actual sources of faith among Christians, it becomes much easier to find tests of discipleship. Our faith is derived from the Scriptures. It is there that we find the only records of the facts, upon which the claim of the religion, as a revelation, rests. But revelations of miracles are so interwoven with the substance of the history, in these records, as to be inseparable from it. Whoever gives faith to the books, must receive the miracles. Among the great mass of professing Christians, therefore,—those namely whose faith, if they have any, is from the New Testament,—a belief in the sensible miracles is a very proper, though not strictly accurate, test of discipleship. For although conceivable, it is hardly possible, that one who should receive, in other respects, the truths of the Revelation, as supernaturally revealed, should yet, with the bible and its history in his hands, fail to be convinced of the reality of the miracles. If one should, after sincere inquiry, fail of this conviction, we might still apply to him the name Christian, but it would be in a very inferior sense to that in which we should confer it on the complete disciple. He would be much less Christian than one who receives the religion as it is revealed.

I pass to another topic. The Reviewer writes, at the top of the 251st page, 'we deem it an error, under any circumstances, to rest a system of spiritual truth addressed to the soul, upon the evidence of miracles addressed to the senses,' and there are other passages to the same effect.—And why is it an error? Do the senses have a mean office in instructing the mind? Is it not by my eyes and ears, as well as by meditation, that I come at a knowledge of the action and capabilities of the soul? Is it not through them that I learn the piety, the love, the heroism, and other profound affections of man? When I see the poor mother tearing the blanket from her back that she may cover her suffering child, do I not learn, that there is such a thing as self-sacrifice in the human heart? Is the sight of the mourner, planting flowers on the grave of a friend, and ever and anon turning tearful eyes towards heaven with mute devotion,—is this meaningless to me, or is there not rather made to me, through the blessed mediation of my vision, a revelation of the power of love, of suffering, of the solace of affliction, and of the heavenward tendencies of the soul? No, the truths communicated to us by the senses are excellent foundations for systems of spiritual truth, and it would be a great good fortune to the world, had none built upon foundations more precarious than these. And if this be true of ordinary facts, then, for still stronger reason, of miracles. The miracles wrought by our Savior have supplied a foundation, upon which truth may rest securely. The existence of God and the immortality of man, of which they assure us, must ever be the support of every true system.

'We think therefore that in this view the Reviewer's proposition will not bear examination. It may be, however, that we have not apprehended his meaning. For here, as elsewhere in the article, we find a want of precision and clearness. And we greatly regret that on a subject so important, and in such a place, the writer, instead of telling his meaning, has left us to guess at it. Perhaps nothing more is intended than, that miracles cannot prove that which is contradictory to instinct or reason, —perhaps, that miracles are not the foundation, but only the evidence, of truth,—both which propositions are evident. But there is no end to conjecture; and we leave the subject, with the fear, that the writer's mind is perplexed by a supposition of contrast or opposition between the different parts of our constitution, which does not exist. The senses and the soul are not hostile; but the one, well directed, are the other's most serviceable ministers, and supply it with rich materials for contemplation.

Possessed with the idea of the small worth of the senses, in testifying to spiritual truth, the reviewer endeavors to show, that the miracles were not the principal ground of faith among the first converts, and that they were not appealed to by our Savior, 'in the way of demonstration.'—As to the first point, we do not doubt that very many were attached to our Savior, by his character and preaching; but neither, if we are to trust the Evangelists, can we doubt that many also believed, at seeing the wonderful works which he did. 'The Galileans received him, having seen all the things that he did at Jerusalem at the feast;' the father, when he learned that his son had recovered at the hour' in which Jesus said unto him, Thy son liveth, 'himself believed and his whole house;' and 'many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.' Leaving this topic, as needing no more elucidation, I come now to a very objectionable part of the article under consideration.

On the two hundred and fifty first page, we read: 'These miracles,' (the miracles of the Bible) 'are proved by the historical accounts which relate them, not to have been intended for the demonstration of religious truth, but to authenticate the claims, or to accomplish the purposes of messengers of God, in a capacity other than that of religious teachers.' And again, (not to take notice of the argument from the miracles of the Old Testament, to which there is the very obvious answer, that the supernatural works wrought in Pharaoh's presence, were not for the king alone, but also for the Israelites, in whose minds it was necessary to establish the authority of Moses and his message,) we find upon the next page: 'He (our Savior) exercised the divine power with which God had endowed him, not in the way of demonstration, but of philanthropy. He did not say, 'Look at these miracles and believe what I declare;' on the contrary, he left his works to produce their own blessed effects on the body, while he put forth his truth to operate in a similar manner upon the soul.'

These passages, have excited great surprise. Our Savior's references to his miracles, as demonstrative, are so frequent, so express, so much enforced, that the declarations we have quoted, in the view of many, seem unaccountable. John v. 36, 'The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.' x. 25, 'the works that I do in my Father's name, they bear witness of me.' Indeed the writer himself seems alarmed at his boldness, and retreats from the position he has taken; for he continues:

'In some instances, it may be thought that he appealed to his miracles as an evidence that he was the messenger of God, and therefore entitled to be heard; but even this was not in confirmation of the truth of his doctrine, but of the authority with which he announced it.'

May be thought! But he did. It is not a matter of supposition, or possibility, but of certainty, if John tells the truth.

The new position taken by the author is, in one sense, yielded on all hands, and in another is untenable. Those eternal moral truths, which our Savior inculcated, are, for the most part, such as have no essential connection with external phenomena; and who can suppose, for a moment, that he appealed to miracles as demonstrative of these? His works established his authority as a divine teacher; and, this done, the truth of all he uttered, if it needed proof, followed as a matter of course. There is no sufficient ground then for the distinction made by the writer. In appealing to miracle as proof of his divine commission, he virtually appealed to miracle as evidence of his doctrine.—But were not supernatural works sometimes wrought by him, expressly for this purpose, among others, to be direct evidence of moral or 'psychical' truths? Or, to say the least, is it not certain, that they were regarded by the disciples in that light? Turn to John xi. 15. 'But I am glad for your sakes, that I was not there, to the intent ye may believe.' What were they to believe? His authority as a divine teacher? Of that, the disciples had already had sufficient evidence. Was it not rather the great truth of man's immortality, that was to be made manifest to them? Similar inquiry might be made with regard to many other miracles, to say nothing of the Resurrection, which is of itself a revelation of unspeakable value.

Again, our Lord is related on one occasion at least to have manifested his supernatural power, for the express purpose of proving, not generally his divine commission, but specially his power to forgive sins. Examine Luke v. 24, with its context. 'But that ye may know that the Son of man hath power on earth to forgive sins, he said unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go unto thy house.' Is any difficulty made in the interpretation of this passage? Is it said that we are prejudiced to attach to it a meaning, which the evangelist did not intend? Take then a passage from Livy, in order to observe how we interpret a similar narration in another author. The historian says (II. 12,) of Caius Mucius, when taken as a spy in the camp of Porsena: "'En tibi,' inquit, 'ut sentias, quam vile sit corpus iis, qui magnam gloriam vident:' dextramque accenso ad sacrificium foculo injicit.'" Here we all understand Livy to relate that Mucius thrust his hand into the fire, professedly for the purpose of showing, 'in how little esteem the body was held by those who had great glory in view.' Is there any doubt that, in the same manner, Luke is to be understood to relate, that our Lord wrought the miracles professedly for the purpose of proving his pardoning power? Now Christ's power on earth to forgive sins, is one of the fundamental doctrines of Christianity. Our Savior, therefore, did appeal to miracle in confirmation of the truth of his doctrine, and with this the Reviewer's argument falls.

'The apparent performance of miracles,' the writer proceeds, 'was not peculiar to him. It was not sufficient to authenticate his mission as divine, without reference to other sources of conviction. The very records which describe the miracles of Christ, inform us that similar works were performed by others, who did not acknowledge his authority, but acted in their own name. It was an age in which portents and prodigies were not uncommon. How, then, was a true miracle to be distinguished from a false one?'

To all this, we reply: that though works may have been wrought similar to Christ's miracles, they were not so similar, but that they might be easily distinguished; that the Jews who cast out demons, or cured epilepsy, did no more, than many of modern times, who neither possess, nor appear to possess, supernatural power; and that we are offended at seeing the miracles, on which we rest our faith, ranked among 'portents and prodigies,' which in that age 'were not uncommon.'

'The Pharisees accused our Savior of casting out devils through the Prince of the devils; how,' it is asked, 'could this accusation be set aside, but by establishing the divinity of his mission on independent evidence?'

We reply: In part, it could not be set aside, and was not; for we are told that many resisted the evidence; In part, it could be, and was, by working such miracles as there could be no doubt about in fair minds.

On the two hundred fifty third page, an argument is advanced, which we have heretofore seen only in the hands of the professed adversaries of Christianity: namely, that there is no certain way of distinguishing a miracle from a new manifestation of natural powers, 'without a previous faith in the divinity of the performer.' It would follow from this, that, in reasoning with infidelity, to assert the reality of the miracles, whatever amount of historical evidence we might adduce in their support, would be begging the question. Now to this argument there is a sufficient answer; and we are impelled to ask, why the writer, if he knew it, has taken no notice of it, in this place; or, if he did not know it, how he could have thought himself competent to write on this subject. It is this; that, though we cannot draw the line which precisely divides miraculous from natural phenomena, there is no difficulty in distinguishing the two extremes. I know not exactly, what may be the results of further developments of the powers of nature; but I feel well assured that there are no hidden energies in its present constitution, by which a man may be restored to life, after having been several days dead, buried, and embalmed.

Beside the open expressions of the writer's opinions, upon which we have commented, there are here and there dark hints, as if of something worse in store, which have alarmed the timid. The miracles are called 'uncertain in their meaning and difficult of proof;' and faith in them is spoken of as a 'dim perception of historical events &c.' Dim? Uncertain? Difficult? And this too in a piece, which begins with asserting the necessity of drawing 'a sharp line of distinction,' 'between theology and mythology!'—But we pass on.

The object of the article under our hand, is to show the insufficiency and superfluity of the sensible miracles as a ground of faith in Christianity, and to exalt and enforce, what is called the internal evidence. We cannot agree with those who think that its conclusions, if allowed, take from the religion its authority. For the character of Christ, and his doctrine, and their effects, are of themselves miracles, and therefore sufficient to prove to an unclouded reason the divinity of the revelation. But the question still presents itself: Are the internal evidences, independently, a sufficient and safe foundation, for the faith of the world to rest on? It is important that this question should be clearly answered.

It is not to be doubted that a perfect mind, skilled to trace the moral relations of things, with much the same accuracy with which we follow the operation of a law of physics, would perceive, in a very small part of our religion, conclusive evidence of its divine origin. But we are not perfect; and in proportion as we depart from perfection, and our perceptions become gross, we read evidence more abundant and apprehensible. Some instructed and thoughtful minds, find without the miracles, ample ground of persuasion. But how will you address the arguments which convince these, to the mass of men? That view, for instance, which to the eye of pure reason is so satisfactory, and of which you are so ostentatious,—of the permanency of Christianity, and its adaptation to the growing wants of man,—that while all human institutions have passed away from the world's path, Christianity has become only firmer with time, and its great truths grow brighter and brighter as intellect advances,—how will you bring this within the circle of vision of an ordinary mind? Take the world through, the mass of men are far below all this. They see nothing of the world's progress; they know little of its history. Many too, that are able to comprehend the nature of our argument, will reject it as unsubstantial. You will be assured by them, that what you say is mere sentimentality, the dream of hermits and invalids, that they do not perceive that the world has progressed; that it always was very bad and is so now; that the ancients excelled us in almost every thing, in refinement, in heroism, in letters;—that Plato is still quoted with veneration, that Homer is now, as he ever has been, the model of poets, that Demosthenes continues unrivalled, and that Christianity, not so enduring as the works of these men, far from being immortal, has even now seen its day, and is gradually losing itself in vague generalities and abstract speculations; (and the Review of Martineau's Rationale will be instanced in confirmation.)

You pass to the argument from our Savior's character, which you rightly think irrefragable. You represent its great superiority, its boundless excellence, that the more it is understood, the more it is admired and loved. But how is this a proof of its supernaturalness to one whose conceptions rise not even to the highest human excellence? To him, the same is true of Socrates, of Fenelon, of Milton. The grasp of intellect, the range of fancy, the exaltation of piety, in these men, is to him boundless. The limit of even inferior minds is out of his sight, and of consequence the higher space by which our Lord surpasses them. Do you rejoin that such a one will be persuaded that our Savior came from God, by experiencing the renovating power of his truth? But he finds a like renovating power, which he has never yet exhausted, in merely human systems. Plato is to him divine; and from the pages of Cicero, of Shakespeare, nay even of Rousseau and De Stael, his darkened soul has received illumination, which seemed of a heavenly ray. Do you reply, that these characters exhibit blemishes and deficiencies, which mark their humanity, while on the other hand our Lord was spotless and perfect? But the rude, the corrupt, and the foolish, do not find it so. They will show you inconsistencies and follies in Jesus too, and will doubt and suspect and cavil, or listen in unapprehensive stupidity to your homily. Such need a plain, sensible, or (to draw from a false phraseology) practical proof that their redeemer has come. Say not, that they do not deserve to believe. Such is not the language of heaven. It is not the whole, but the sick, that Christianity has come to heal. The great majority of men are yet at the very beginning of the religious course, and their faith in Christianity, so far as they have any, rests on the miracles. They could give no reasons indeed for a belief in these, sufficient for a philosophical mind; but, according to the natural law, by which credulity increases with ignorance, they nevertheless receive them and accord a faith to Christ as a worker of miracles, which they would never accord to him as a philanthropist.—Upon sensible miracles does the faith of Christendom still rest. To take this platform away, would be fatal.

It is not, however, to the ignorant and uneducated alone, that miracles are necessary; although we have confined the argument to them, in hopes of conciliating the attention of those who rest in opposition to our views. Many reflecting men, who value as highly as any the internal evidences of the religion, rejoice to have this substantial resting place. After all the arguments in favor of the immortality of the soul, which are furnished by the ingenious and the eloquent, and which, in moments of clear perception, the mind cannot but accept as conclusive, they gladly return, in mental vision, to the cave of Lazarus, to behold the living, tangible manifestation of the great truth. We all have intervals of doubt, when the world is clouded, and reason distrusts herself, and what should we have then to re-establish and cheer us, if we could not in a manner be with our Savior, and see in his hands the print of the nials, and put the finger into the print of the nails, and thrust the hand into his side?

We have thus with some reluctance gone over the article in hand, and taken notice of what we deem erroneous in it. The task of the critic is not an agreeable one. Fault-finding is often his exclusive office, and, not unfrequently, accuracy and method exact from him an attention to minute expressions, the legitimate signification of which he is well assured was not the intended one, and compel him, since his business is with the performance and not with the author, to pursue a phantom of meaning through paragraph after paragraph, which could do no hurt, except as they interfere with his exposure of error. Deeply as we regret and condemn the inconsistencies, vagueness and false reasoning of the composition we have noticed, we bow down before its spirituality and fervor. There is a set of men among us, distinguished, among other things, by a firm and glowing faith in the infinite superiority of the spirit and spiritual concerns, over the height of material pride. These men are our life. It is through them that the social body breathes the celestial atmosphere, which it must breathe to grow. From the deep wells of learning and of heavenly contemplation, they draw pure and essential truth, springing up into everlasting life, and pour its healing stream in among the stir and sensualities of our country's sanguine exuberance. Their silence would be a public calamity. O that we might enjoy the influence of their wisdom, without mixture of pedantry, sophistry, conceit, or any of the errors which a feeling of mental superiority is apt to generate! If they will but abide their time, their exertons will be recompensed.

Finally, for the benefit of those who have thought it worth their while to follow us thus far, we make the following summary of conclusions, opposed to those of the Reviewer:

That sensible miracles are a part of the truth of Christianity, and that therefore one who rejects them is not a full believer; that facts perceived by the senses are a sufficient basis of conviction of spiritual truth; that a miracle may prove spiritual truth; that miracles may be distinguished both from all pretences to miracles, and from natural phenomena, without 'previous faith in the divinity (divine authority) of the performer,' by examination of them as historical facts; that there is no evidence that supernatural works were wrought in the time of our Savior, except by his authority; that our Savior appealed to his miracles habitually and distinctly, as conclusive evidence of his divine mission; that they were sometimes made by him illustrations and proofs of spiritual truths; that (in one instance at least) he appealed to a miracle in proof of a doctrine of our religion, and is related to have wrought it for the express purpose; and finally that, although some minds, if not many, may ground a firm faith in Christianity upon its internal evidence alone, the mass of mankind need these sensible proofs, which God has graciously vouchsafed to them.

FOR THE REGISTER AND OBSERVER.

PHILOSOPHY OF RELIGION.

Mr Editor—I wish to say, through your columns, that I have been interested and instructed by six 'Discourses on the Philosophy of Religion' by Rev. George Ripley of your city. These Discourses, Sir, are truly valuable, and they deserve to be extensively read and studied. They are written in a style of great neatness, beauty and strenght; and, what is better, they breathe a spirit of sincere and fervent piety. They must take rank among the very best Discourses ever given to the Unitarian public.

But it is not as mere Discourses or Sermons that I would speak of them. They are more than Sermons; their aim is higher and broader. They are an able and original discussion of the philosophy of Religion. Their design is to show us that religion has a solid and enduring ground in our very nature, and that Christianity has a living voucher for its truth in the soul itself. Nothing is more necessary to be shown than this, and he who shows it does the greatest possible service to religion and to Humanity.

You are aware, Sir, that many of the arguments heretofore adduced in proof of Christianity are now thought by some very good minds to be inconclusive. Historical testimony has ceased to be enough. Miracles silence, astonish, more than they convince, and create at least as much unbelief as they cure. The old methods of proving Christianity, are very generally felt to be too circuitous, too remote and too mechanical. They do not appeal to what we know and are conscious of in ourselves. They do not and cannot satisfy the logical and especially the philosophical wants of the age. It is indeed as much labor to prove that they are proofs as it is to prove Christianity without them.

Now, Sir, what is to be done? The greater part of those who become dissatisfied with the old methods of proving Christianity very naturally but rashly conclude that there are no other methods possible, and they become consciously or unconsciously, unbelievers. There are not a few among us, who feel secure in their faith only because they refuse to examine the foundation on which it rests, because they refuse to agitate the question of its truth, or shut their eyes to what may be alleged against it. These persons are believers in their feelings, but really unbelievers, if they did but know it, in their understanding. Religion may thrive in their hearts but it droops and dies in their heads.

Add to this, these people are the very first to oppose any new methods of vindicating the claims of our religion. They do not like to think of its claims, for when they think of them they doubt, and to doubt is very unpleasant. Now the old arguments are stereotyped to their hands. They can be used, whenever a reason must be given for the hope that is in them, without the least effort at thinking. Does the avowed unbeliever ask them why they believe, they have nothing to do but to hand him down an old stereotyped answer, and if it does not satisfy him he may go unsatisfied; so long as these are the generally approved answers they are not to be blamed for not furnishing better ones. Tell them these arguments are not conclusive, they assure you in return that they are the only evidences of religion they have; deprive them of these and you deprive them of their faith in Christianity, that is, in plain language, of their answers to unbelievers. They therefore neither believe themselves nor suffer us to labor to make others believe.

The reason of all this is, that these people do not know that there is, aside from what they consider the only evidence of Christianity, another kind of evidence perfectly conclusive and satisfactory. Let them once see that Christianity may be proved in the same way that we prove any moral, political or intellectual truth, and they will no longer insist upon it that we must believe Christianity for the reasons they allege, or not believe it at all. They will also become believers in their heads as well as in their hearts, themselves, and therefore be willing to have the evidences of Christianity discussed. They will find that there is a faith in Christianity of which they have not dreamed, that man may have a certainty of it, which they have hitherto denied to be possible. Their faith will, from a dead faith, become a living one, and they will become true, living members of Christ's body.

Mr Ripley seems to have been aware of this, and without saying any thing either for or against the old stereotyped arguments for Christianity, of which a thousand editions have been published, and every one of which has been published in vain, he has set himself at work to find if there be not for Christianity an evidence of the highest kind, an evidence which every man has within his reach, and which cannot be weakened by any counter-evidence. He has found it, and the arguments which he adduces for religion, if followed out, will be found to be as unassailable as the perceptions of consciousness.

There is another thing for which these Discourses are marked, and that is their tone of unaffected but fervent piety. Their author, it must be obvious to every one who reads them, is no mean proficient in what is sometimes called speculative philosophy. He is evidently fond of metaphysical studies. There are many among us who are becoming very much attached to the philosophy of the mind, as several recent publications and numerous articles may bear witness. Some are alarmed at this, and fear that it will lead to neglect of pious feeling and experimental godliness. Were this likely to be the result, there would indeed be cause for alarm; but these Discourses seem to me to be a strong proof that there is no danger. They prove very clearly that great faith in mind does not weaken faith in God, and that profound study of man by no means prevents one from feeling the most sincere and ardent devotion to God. It is possible that the better we comprehend ourselves, our higher nature, the more sensible shall we be to the presence of God, and that nothing will be more likely to make one labor for a godly life than the discovery that he has godlike capacities. However this may be, I will assure you, sir, that I have been refreshed by these Discourses; they have made me more conscious of the Unseen and the Eternal, and more ready to pour out my soul in thanksgiving and praise to the Infinite and the Good. I thank Mr Ripley for publishing them. They have done, they will do good, and I trust be as welcome to many as they are to

A UNITARIAN.

FOR THE REGISTER AND OBSERVER.

THE SUNDAY SCHOOL TEACHER.

(*Concluded.*)

Again, the interests of the Sunday School may be furthered or retarded by the Teacher's *deportment* towards his class. This should be in the highest degree easy and natural. The Teacher should neither be too distant and grave, nor yet too familiar. It is difficult perhaps to draw a line between the two extremes. Both have been the causes of much mischief. If the Teacher is too familiar with his class—if he gives himself up too exclusively to their whims and inclinations—laughs at their tattle, and delights in the merry description of their boyish sports—thus disregarding the sobriety that belongs to his office—they must soon lose their respect for him—and, this lost, his instructions will fall with unmeaning, if not injurious effect upon their tender and susceptible minds. The child may still love to attend the Sunday School; but he will attend it rather as his play ground where he can exercise new tricks of mischief, and devise new plans of amusement. On the other hand, the Teacher should not be too strict and austere; and go through with the exercise of his class, as though it were an assigned task—with feelings of coldness and restraint, and a stiff formality of manner. Let him enter upon it with hearty interest and delight, with the feeling that the delight of the Teacher must be in unison with that of the Taught—that, if he manifests no interest in his class, their attendance can only be an obligation, not a pleasure, to them—and consequently not a benefit—I once indeed knew of a little child's returning to his parent with the

resolve never to enter again the walls of his Sunday School, if he could not exchange his Teacher for one who was not so *cross*—who would not find fault with every thing he said or did, and who would sometimes *smile*!

No, I would have the Teacher mild and cheerful in his deportment—I would have him rightly estimate the privilege as well as responsibility of his calling—Let him reflect upon the mysterious grandeur of the soul he is to educate—In the innocent and inquiring look of the child before him, let him read the token of an angel's presence, in that bright and sparkling eye, the beaming of a cherub's eye. As he gathers his little scholars around him to break to them the *Bread of Life*, let him feel, in the sublime language of the Great Friend and Teacher of children, that '*of such is the Kingdom of Heaven*!—Thus shall the Teacher acquire a disposition and deportment that shall make him an effective laborer in the Vineyard of souls.

I would not, from what I have said, have it understood that the Teacher must check all the inquiries of the youthful mind. No, as far as is consistent with the sacredness of the occasion, let him labor to bring them out, for these may prove his pilots to their little souls. Let him answer and draw them out in the channels of Familiar Conversation; for from such contact of mind with mind mutual and wholsome benefit may be derived. Indeed I hold, that, by Friendly Conversation, a Sunday Teacher can effect vastly more than by any other mode of instruction.

But perhaps I am told that there are some children's minds that cannot be thus brought out, that their dispositions are intractable; and all they learn, perhaps, is to practise mischief. With such let the Teacher's expostulations be mild, yet earnest—calm, yet determined—Let him address their better feelings (as he would labor to convince an Infidel) in *kind*, not harsh appeals. A severe and reproachful appeal might only kindle the flame he was endeavoring to quench. Let him but awaken in the young child a spark of *love* and respect; and a purer and brighter flame shall erelong burst forth—before which, like mists before the morning's sun, shall break away all obduracy of heart, and intractability of disposition.

As the great instrument of the Teacher's success in his holy cause, I would have him earnest in *Prayer*. Let the incense of devotion go daily up from the altar of his heart. God's approving smile shall fan the rising flame; and his blessing will descend, like the silent dew from Heaven, to give strength to his hands, and success to his labors. The 'effectual, fervent, prayer of the righteous man,' we are told, 'availeth *much*.' It is indeed the 'one thing needful'—and its importance, I fear, is not sufficiently heeded by our Sunday School Teachers—Let it be to them the great anchor of their Faith, and it shall prove a mighty bulwark of success.

The object of the Teacher's prayer should be threefold. He should pray for himself, for his fellow Teachers, and for the members of his Class.

The Teacher should pray for *himself*. Let him seek for God's blessing upon his labors in the retirement of his closet. There let him enter into the deep recesses of his soul, and hold his secret vigils. What is there dark, let him pray for a Heavenly light to illumine,—what is erroneous, that a Father's care may correct. In such self-communion will the Teacher strengthen his hand, and nerve his arm, for his great spiritual warfare.

Again, the Teacher should pray for his fellow Teachers. What blessings he asks for himself let him ask for them. Let him pray that their hearts may be united together in the ties of Heavenly love, that God would send amongst them the spirit of Unity, which is 'as the dew that descended upon the mountains of Zion'—that, by encouraging each other's hearts and hands; they may be 'fellow workers together of the truth as it is in Jesus'—and drink of the same pure fountain of Eternal Life.

Lastly, the Teacher should pray for the *members of his class*. Let him ask God to dwell in their young hearts, and keep them pure and unspotted amid the world's temptations and sins—to work in them the spirit of docility and love; that the sunlight of Truth may irradiate their hearts, and the dews of Religion water their affections.

Let this spirit of Prayer breathe through the *Teacher's Meetings*. Thence let the vestal flame of devotion ascend in all its purity and fervor. Thence, in united harmony, let the Christian song of love and praise go up, till it reach the very throne of the Almighty! Let the Teachers there dig for the deep treasures of Religion, as for hidden gold, and there discuss the truths that 'make wise unto salvation.' Oh that the vast importance of these Teacher's Meetings were more fully realised! Oh that the Teacher would come, and breathe that atmosphere of sympathy and love, and taste there the rich influences of God's Holy Presence! The Teacher's Meetings are indeed the great Pillars upon which must rest the prosperity of our Sunday Schools. They are great High Schools for the nurture and instruction of the Teacher's soul!

Go forth then, Sunday School Teacher, to the great *Spiritual Armory*, and draw thence thy weapons for thy spiritual warfare! Put on there the 'whole Armor of God.' Put on the breastplate of Righteousness, the shield of Faith, the Helmet of Salvation, and the sword of the Spirit—and move onward to thy Battle, 'conquering and to conquer!' C.

FOR THE REGISTER AND OBSERVER.

RANDOM SKETCHES No. 4.

MOURNERS.

Lord Kaimes says that persons in deep grief cannot bear mirth. How true;—and a truth of some moment to those who attempt to console the sorrowful. What ignorance of the human heart does he betray, who thinks to drive away its woes with mirthful topics—and yet how often is this attempted. In that hour when 'black melancholy' broods over the mind, the heart turns away with loathing from all that is ludicrous and gay. 'It says of laughter—it is mad, and of mirth—what doeth it?' Not sooner would the shades below sicken at the light of day. When the heart is bleeding with anguish, and despair hangs heavy on the spirit, melancholy ideas are the only ones that can soothe it. The images you present must be sombre—but a little less so than those which already possess the mind. Then introduce topics less gloomy still—let the shade grow lighter and lighter, till it borders on the gay. And when mirthful topics cease to shock or offend it, you may open all the windows of the soul, and flood its gloomy chambers with light. When you can do this, you may know that the spectre has departed.

FORSAKEN CHURCHES.

Among all the external signs which meet the eye of a traveller, he can select no surer indication of moral decay than an old, forsaken church. Falling houses, prostrate fences and desolated fields are not half so unerring in their testimony. Any thing but a moss-covered and forsaken church! It is as if desolation herself had not only come over the fields and along the highways, but entered the house of the living God, walked up its aisles, converted it into her own temple, and become the presiding deity of the place.—Reader, let me relate an 'adventure'. I have been strolling for several days through woods and over mountains, not a thousand miles out of New England. At length I found myself in the midst of a small village. One of the first objects which met my eye was an old sorry looking church, in which I should think no voice had been heard for years, but the voice of the blast. Its pillars and steps had rotted away, and the paths that led to it were untrodden. Its roof had grown over with moss. Its broken panes admitted the doleful moanings of the gale.

'Keen hollow winds howled through the bleak recess,
Emblem of music caused by emptiness.'

I went a little farther, and a miserable looking tavern hung out its dilapidated sign—'sign of distress' forsooth! There a large collection of drunkards were fighting and drinking and swearing in concert. As I went on over horrid roads and by dwellings reeling to their fall with Amazons glaring from the windows, on either side of the way the children rose up and called me *cursed*. I felt that I could sympathize with Lot on his journey to Zoar! Reader—if in any of thy wanderings upon our planet thou findest an old forsaken church, first pause and feel for thy pocket book, and then let fear 'add wings to thy feet.' E. H. S.

FOR THE REGISTER AND OBSERVER.

ARGUMENTS FOR THE TRUTH OF THE CHRISTIAN RELIGION.

It is well, occasionally, to consider the evidences in favor of our holy religion; especially, some of the most plain and obvious ones. Those whose faith is formed, may find an advantage in such review; and the young, who are inquiring for light to guide them in making up their opinions, may perceive what are, at least, some of the evidences of our common faith.

There is the external and the internal evidence. This is the usual distinction; and it is not arbitrary, but natural. The external evidence is derived from history, miracles and prophecies; and the internal, from the peculiar doctrines of the gospel; which are adapted to our spiritual nature and hopes, and commend themselves to our reason, and yet some of them such as mere human reason was not able to discover and prove; and the singular character of the author of Christianity, which was perfectly *unique*, combining every moral excellence, and being unspeakably superior to that of any other human being.

The latter kind of evidence is highly satisfactory, and often has convinced men who rejected the former. They have been conscious, on reflection and examination, that Christianity was of divine original; revealed by him who is the Father of our spirits, and the source of wisdom, intelligence, truth and goodness. Yet, as this is matter of feeling or of reasoning, we may err in our conclusions. For though, in most cases, consciousness is the highest kind of evidence, the feelings may deceive us, and reasoning may also deceive us on this point. And there is great danger of substituting feeling for argument, and imagination for evidence. If our faith is to depend on feelings, we shall be liable to change often and to err grossly. Whenever evidence and argument are neglected, and we yield to our feelings, we have no sure guide to direct us. And a belief, possessed without argument and external evidence, may desert us when there are the strongest proofs at hand to be offered. Thomas believed because he saw. He witnessed the miracle, and he saw Jesus alive after his death; and, therefore, he was convinced. But his feeling, and hopes, and consciousness of the purity and excellence of Christ's doctrines, were all strong and powerful before. He had no new truth or doctrine revealed to him by Jesus after his resurrection. It was the miracle of his resurrection that convinced him Jesus was the Messiah, the Son of God. 'Blessed, indeed, are they who have not seen, and yet believe.' But they have not believed from feeling merely, nor chiefly; but because they were convinced from history and the testimony of the apostles, that Jesus was raised from the dead as he had predicted; and this proved that he came from God, and was assisted by the divine spirit to perform miracles and to rise from the dead.

Miracles, prophecies and history, all go to show that Jesus of Nazareth, and the same may be said of Moses, the prophets and the apostles, that they were divinely inspired and assisted. For no one could do the miracles which they did, except God were with them. This is unsophisticated reason and common sense; this is sound philosophy. When any one speaks as a prophet, or in the name of God, we ask for proof that his claims are well founded. And that proof is not in sound and pure doctrines, (as we may deem them to be) but in a work strictly superhuman, without any deceit by magic or sorcery. To raise the dead, to still the tempest, to cure an inveterate disease, and open the blind eyes by a word; this is proof that God is with him. No one can resist such evidence. For to suppose real miracles to be wrought by evil demons, is most irrational, is dishonorable to God, is contrary to his word and his course of providence; is a denial of his supremacy, or an admission that he can contradict himself. That there are pretended miracles, no one will deny. But that any real miracle was ever performed except by a prophet or messenger of God, is alike unscriptural and unreasonable: for it is confounding truth and falsehood. To exhort and admonish may require no miraculous power; but to reveal a new system, to require faith in new doctrines, it is not enough to exhibit them as rational, or consonant to our feelings; we want proof of the divine authority by which they are declared; we must know whether God or man only has spoken. There have been wise and pious men, who taught many excellent moral truths, but they must give evidence by their supernatural power that God sent them, before they can expect the world to receive the doctrine as divine. It cannot be necessary to insist on this. He who made, and upholds, and governs the world, and has imposed the laws by which it is continued, preserved and directed, he only can direct, suspend or change those laws entirely, or in part only; and no one can effect it but by his permission, authority and aid. Nicodemus perceived and acknowledged this; the common people, (except from false notions and traditions) admitted this; the Jewish rulers acknowledged it generally, and did not deny it; except for the sake of disbelieving and rejecting the claims of Jesus and his apostles. 'Let this man come down from the cross, and we will believe,' they said; without reference to his doctrines. And to reverse the case and say the doctrine is true, (or in other words, I like the doctrine) therefore I believe the miracle, would not only be unphilosophical, but would be making the reality of a miracle depend on a man's opinions, wishes or prejudices. He must first like, or approve the doctrine, and then he can admit the miracle. This would be destroying the foundation of physical truth and the distinctions of reason. Argument and fact are made to yield to opinion. But how did Peter undertake to convince the unbelieving Jews after the resurrection of Christ? By argument and reasoning, as to the truth and sublimity of the doctrines of our Lord? No: but by referring directly and solely to his miracles and his resurrection, the greatest and the crowning work of all, and proof that Jesus was the messenger from heaven. 'A man approved of God among you, (how proved or approved? By his doctrines merely or chiefly? No;) by miracles, and wonders, and signs, which God did by him in the midst of you.'

Can there be a question, that, if Jesus of Nazareth had delivered the Sermon on the Mount, and such other doctrines, consoling, sublime and acceptable as they are, and merely declared we should exist hereafter, and that there would be a resurrection and judgment to come, however probable or reasonable all this might appear, and had performed no supernatural works, nor risen from the dead; can there be a question that *few*, comparatively, would have believed in him or his religion? It would have been, and it might reasonably have been said, all this is fine, and excellent, and glorious, and we should be glad if it is true. We should like to see it proved. We desire to know if this man speaks by divine authority, and if God has sent him thus to teach, and thus to reveal hidden truths. There have been wise and reflecting men in the world, who said many things reasonable and probable, so far as we can judge, of God, and of our spiritual nature, and of futurity. But there is no certainty whether it be truth, or fiction, or mere probability. And the proof necessary to decide in such a case, is miracles; the exercise of a power above that of man.

But is it not difficult to judge what is a real miracle and what is a pretended one? No doubt it is. And the ignorant and the credulous may be deceived by jugglers and magicians. And, therefore, it is important to ascertain whether a real miracle be performeed or not.

It was by miracles, and not by reasoning, nor by sublime doctrines, that Moses was to convince the king of Egypt. And though he was deceived by pretended and counterfeit miracles, the mighty power displayed by Moses, did at last convince the surrounding nations that God was the leader and protector of Israel. The centurion, when he saw the miracles at the death of Christ, was convinced that he was the messenger of God; but the doctrines of the gospel had no concern in producing in him this belief. And so it was with the three thousand on the day of Pentecost, and with a great number of other Jews within a short time after that event; they were convinced by the miraculous power of the apostles; and then, and not till then, they inquired what doctrines they were to believe to become the true disciples of Christ. Paul was converted by a miracle; and then he wisely took pains to learn what was the will and commands of Jesus of Nazareth, who had miraculously appeared to him. After this event, he spent some time to study the Old Testament, and the prophecies respecting the character of the Messiah. But immediately on recovering from the shock of the miracle, he confessed Jesus as a divine messenger, or the Messiah, and he was baptized. It was the miracle which convinced him; and he was not disobedient to the heavenly vision, but sought to know the doctrines and commands of the divine teacher. He first believed him to be divine from the miracle which he had witnessed; and then he studied to know the mind and will of God.

So, also, with regard to the resurrection of Christ. And who, indeed, ever thought of searching for evidence of the resurrection of Christ from the purity, and sublimity, and excellence of his doctrines? The evidence from these, is not that Christ arose from the dead. They furnish no argument for his resurrection. All that could be said was, or is, this man is a very pure, and benevolent, and devout character, and we hope he declares the truth when he speaks of the pardoning mercy of God, and of a future life; and we can hardly suppose so good a person would deceive us. Still we ask for the evidence of his authority to preach as he does. We ask for no particular sign, no peculiar miracle, such as to please ourselves. But we want proof that he speaks by divine authority and commission. Nor did the disciples believe in his resurrection, after all his spiritual and glorious doctrines. Nor were they convinced till he actually arose, and they saw him, and handled him, and knew by their senses, (not by the sublimity or truth of his doctrines) that he was risen from the tomb. Thomas said he would see and feel; and all the apostles hesitated, doubted and disbelieved, till he presented himself before them, and said, handle me, and see that I am not a spirit. And we rejoice that they did hesitate and doubt till they had received full and plenary proof from their senses, that Christ was raised from the dead. What if they had said, we ask not for any such proof, we believe he has arisen because he said he should rise again, and because he declared to us glorious and consoling doctrines, of which our feelings approve, and for which our natures are fitted. This coincidence, or agreement, is truly a great satisfaction, and is an additional argument that the religion of the gospel is from God. But alone, and of itself, and without the proof of miracles, does not carry conviction to the mind. For the extent of man's knowledge and wisdom is not known; and we are unable to say, this man is so wise and rational that I am certain he speaks by the spirit of God. But when a miracle is wrought, no one can deny that God has interposed.

Prophecies, speaking languages, as the apostles did, and declaring the thoughts of others; all these are miracles; and the same remarks apply as suggested above. But prophecies are not usually fulfilled till some time after they are uttered; and are not therefore always a proof to those who are living when they are delivered; yet their accomplishment is a proof that they who delivered them were inspired by God, and thus bear testimony to their claims as divine messengers.

Much more might be said, if necessary, as to the proof from miracles in favor of those who perform them; and hence require belief in their doctrines. Our Savior himself continually appealed to his miraculous works, when urging the Jews to receive his religion. If ye believe not my sayings, nor perceive the truth of my doctrines—(because of your worldly views) this is the purport of his language—believe me for the works' sake; for he who sent me, he doeth the works; if I do not the works of God, do not believe me. And to deny Christ, after the exhibition of divine power, in his miracles, which was the same as disbelieving in the miracles, was sin against the Holy Spirit; and was such an obstinate and wilful opposition to truth and evidence, that there was no pardon for it. It was, in a word, the highest act of opposition to God, to reject the miracles. But many, who were not ready to receive all his spiritual doctrines, but who admitted his divine authority, and became obedient, were pardoned and blest. When they witnessed his raising of the dead, and curing the blind and the diseased, and his stilling the tempest, by a word, they were convinced that he was sent from God. When he sent out his apostles, after his resurrection, he said, go preach the gospel, and I will be with you, to confirm the doctrines by miracles.

It was the first and chief object of the apostles to show the resurrection of our Lord from the dead; to this they directed all their testimony; one was chosen in the room of Judas to bear witness to the resurrection; and we are told, that with great power they gave testimony to this all-important fact. Peter frequently insisted on this, that God had raised up Jesus from the dead; and therefore he was to be received as Lord and Christ; and one whose words and doctrines were worthy of all acceptation and obedience. They never rested the argument in favor of the gospel on the purity and sublimity of the doctrines. Even Paul, who said the gospel was superior to all human philosophy, and was the power of God and the wisdom of God, insisted, when he would convince the unbelieving, that God had raised him from the dead. This he did at Athens, and before Felix, Festus and Agrippa. 'And if Christ be not risen from the dead,' he says, 'our faith is vain and our doctrine vain.' And there is no evidence, and no reason to suppose, that any ever received the Christian doctrines, who rejected the miracles of Christ, and the fact of his resurrection. Indeed, it was this which proved or showed him to be the Son of God. Then it was proper to urge and explain the doctrines of the gospel; and such was the course pursued by the apostles.

There is other external evidence, as common or profane history, and the most prevalent traditions in the world. These afford evidence of the truth of the Mosaic history; of the state of the Jewish nation, and of the spread of the gospel. The evidence thus given is indeed collateral or incidental; but to a reflecting mind it is of great force. The history of ancient Chaldea, Assyria, Egypt, Persia, Phenicia, Greece, Rome, &c. furnishes evidence confirmatory of the great facts asserted in the Bible. The internal evidence, that is, the pure and sublime doctrines, the holy precepts, and the perfect character of Christ, is also worthy of great regard. It serves to impress, to affect, and to satisfy the mind. The deep things of revelation, the spiritual truths it contains, and the promises of the gospel, all go to convince us, that such a system has God for its author. It is a revelation from the source of truth and goodness, for the purification, exaltation and salvation of the soul. But still we must first have proof that the author of Christianity was sent and assisted by God; especially must this be the case with unbelievers, to engage them to examine, to receive and obey it. Miracles are necessary to command our belief; the pure and holy doctrines to aid our progress in a spiritual life. B.

PENITENTIARIES IN FRANCE.

Extract from the Correspondence of the New York Observer.

Means are now sought to reform the tenants of our prisons, and hence attention is turned towards the penitentiary system, which is practised with so much success in England, the United States and Switzerland. The new Secretary of State for the interior, Mr de Gasparin, has published reports and circulars recommending the introduction of the penitentiary system into our prisons. These measures are very praiseworthy. The necessity of reform in the prisons of France is imperious, for they have hitherto been schools of corruption. The prisoners having constant intercourse, can communicate to each other all their bad thoughts, and exert upon each other a sort of mutual instruction as to the modes of violating the laws; and it is confessed that most criminals are more depraved, on going out of prison, than they were the day they entered. It is then a wise plan to build solitary cells for the convicts, to employ them in regular labor, and impose on them the observance of strict silence. If these rules are well executed, no doubt many excesses will be prevented, and the less hardened prisoners will not be subjected to the pestilential influence of more corrupt companions. But can we hope that the penitentiary system will produce the same results in France as in foreign countries? Can we succeed in effecting a real moral reform in the mass of the prisoners? I fear not, and for this reason:

The cells, the law of silence, and the system of labor are, so to speak, but the negative part of the penitentiary system; in other words, the material means of reforming the prisoners. The positive part of the system, is religious instruction, reading the Bible, social and private prayer by the prisoners; these are the moral means of reform. So long as the prisoner is not sincerely pious, he is not radically changed; external constraint prevents him from doing evil; but his inward corruption remains, and only waits for a favorable occasion to show itself. These principles are, I believe, attested by all who have examined the penitentiray system.

But, in France, resort to religion will not be made, or will be very imperfectly made, and this makes me fear the introduction of the penitentiary system will produce a sad disappointment. The Minister of the Interior has avowed in his report, that religion cannot act in our country as it does in the United States and in England; but he is mistaken, I venture to affirm, in an important respect. He supposes the difference between France and America, in respect to religion, to be in the prisoners; I think, on the contrary, that it is especially in the persons charged with watching over and instructing the prisoners. Mr de Gasparin maintains that most of the prisoners, in the United States, were religious in their youth; and consequently all that is necessary is, to restore what for the moment passion had taken away, and to give to the early religious sentiments of prisoners time to resume their empire. I am much deceived, or this observation of the Minister of the Interior is very incorrect. I believe that most of the prisoners in America or England were not more religious in their youth than our own, and that it is with them as with French prisoners; they are not to be brought back to a pre-existing piety, but to be excited, with the assistance of God, to wholly new sentiments. In this respect, American prisoners and French prisoners are alike.

But the great difference appears to me to consist in this: that the superintendant, the officers and guards will not be, in France, truly christian men; that the chaplain himself, being chosen from the Catholic clergy, will teach a religion of forms rather than a religion of the heart. And how, then, can the penitentiary system produce the same effects as in the United States?

Imagine a penitentiary in France. (I quote here some reflection which I published in the *Semeur* upon this subject.) The superintendant of this house, an honorable man doubtless, has very little sense of the value of religion to himself; regarding it as good only to restrain the licentious. How then will he bring to the accomplishment of this essential part of his duty, the fidelity, earnestness and indefatigable solicitude which can alone succeed? Give me a superintendant, who knows, who feels that the eternal salvation of every soul of man depends on his religious conversion, and who feels his own responsibility before God, and he will labor, you may be assured, with all his might, with the whole impulse of his christian feelings to spread the gospel among the prisoners. But what light, what zeal can you expect from a superintendant who views religion only as part of the police system and does not think that he has any need of it for himself? He will execute the letter of the rule and will do no more.

Further, I figure to myself officers, and gaurds, utterring, as they almost all do, horrid oaths, impious blasphemies, and if the superintendant complains, the cry is, 'hypocrisy! and bigotry!' The persons employed in the prison show their want of religious feelings by a thousand small acts, which seem little censurable in detail, but which together produce the most fatal impression. The chaplain comes, says mass, and addresses some exhortations to the prisoners; but half the officers of the penitentiary do not attend divine service, and the other half are heedless and inattentive. The prisoners observe all this, and remember it the better because the silence enjoined on them by the rules obliges them to exercise their memories. Is it possible for the power of religion to show itself in such circumstances? and will the prisoners adopt principles neglected and even openly violated by their superiors, principles which the chaplain does not teach them? It would be a miracle?

Admit the miracle, for the sake of argument. A prisoner becomes pious; he resorts to prayer; he attends divine service with all the marks of a sincere repentance; he weeps over his crime, and confesses the name of Jesus Christ. Ah! mark how, not only his companions sneer silently, but the jailers charge him with hypocrisy, mock at what they call his grimaces, show contempt for him on every occasion, and the superintendant himself, who is ignorant of the effects of conversion, pretends that there is much fanaticism in the change of conduct of this poor prisoner.

Will you then convert souls with such instruments? And if you do not convert souls, how will you produce a moral reform among the prisoners? And if moral reform is impossible in such a state of things, of what avail is the penitentiary system? Its application will be very imperfect in France, until there be pious men to execute it. Unhappy infidelity, which creates evil and then prevents its being cured! It is easy to say: 'We wish to establish a penitentiary system in France;' but experience will show us whether this system can be of much value when not conducted by Christians.

JEREMY BENTHAM'S OPINION ON WAR.

Nothing can be worse, than the general feeling on the subject of war. The church, the state, the ruling few, the subject many, all seem to have combined, in order to patronize vice and crime in their very widest sphere of evil. Dress a man in particular garments, call him by a particular name, and he shall have authority on divers occasions, to commit every species of offence, to pillage, to murder, to destroy human felicity, and, for so doing he shall be rewarded.

Of all that is pernicious in admiration, the admiration of heroes is the most pernicious; and how delusion should have made us admire what virtue should teach us to hate and loathe, is among the saddest evidences of human weakness and folly. The crimes of heroes seem lost in the vastness of the field they occupy. A lively idea of the mischief they do, of the misery they create, seldom penetrates the mind through the delusions with which thoughtlessness and falsehood have surrounded their names and deeds. Is it that the magnitude of the evil is too gigantic for entrance? We read of twenty thousand men killed in a battle, with no other feeling than that 'it was a glorious victory.' Twenty thousand, or ten thousand, what reck we of their sufferings? The hosts who perished are evidences of the completeness of the triumph; and the completeness of the triumph is the measure of merit, and the glory of the conquerer. Our school-masters, and the immoral books they so often put into our hands, have inspired us with an affection for heroes; and the hero is more heroic in proportion to the numbers of the slain—add a cypher, not one iota is added to our disapprobation. Four or two figures give us no more sentiment of pain than one figure, while they add marvellously to the grandeur and splendor of the victor. Let us draw forth one individual from those thousands, or tens of thousands,—his leg has been shivered by one ball, his jaw broken by another—he is bathed in his own blood, and that of his fellows—yet he lives, tortured by thirst, fainting, famishing. He is but one of the twenty thousand—one of the actors and sufferers in the scene of the hero's glory—and of the twenty thousand there is scarcely one whose suffering or death will not be the centre of a circle of misery. Look again, admirers of that hero! Is not this wretchedness? Because it is repeated ten, ten hundred, ten thousand times, is not this wretchedness?

The period will assuredly arrive when better instructed generations will require all the evidence of history to credit, that, in times deeming themselves enlightened, human beings should have been honored with public approval, in the very proportion of the misery they caused, and the mischiefs they perpetrated. They will call upon all the testimony which incredulity can require, to persuade them that in past ages, men there were— men, too, deemed worthy of popular recompense—who, for some small pecuniary retribution, hired themselves out to do any deeds of pillage, devastation and murder, which might be demanded of them. And, still more will it shock their sensibilities to learn, that such men-destroyers, were marked out as the eminent and illustrious—as the worthy of laurels and monuments of eloquence and poetry. In that better and happier epoch, the wise and the good will be busied in hurling into oblivion, or dragging forth for exposure to universal ignominy and obloquy many of the heads we deem heroic; while the true fame and the perdurable glories will be gathered around the creators and diffusers of happiness.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 10, 1836.

MIRACLES OF CHRIST.

We abound this week in remarks on the Miracles of Christ as an evidence of the divinity of the religion he came to reveal. For ourselves we have always regarded them as an important part of the evidence. And though it cannot be overlooked that they were wrought in the cause of humanity, and were not ostentatious displays of power, yet we cannot but believe that they were intended no less to procure faith in Jesus Christ as a divine teacher and consequently in the divinity of his doctrine, than to show that mercy, as a social virtue, is inferior to none but love to God. His miracles were neither dazzling nor terrific; they harmonized with the nature of his kingdom, as he every where describes it, that kingdom which cometh not with observation, which, so far from being of this world, is purely spiritual. As such, we regard them, separate from what relates to their truth on historical grounds, as, in a manner, a part of the *internal* evidences of the truth of Christianity. The witnesses could never overlook the immediate author, as one who sympathized with mankind, who is so often represented as moved with pity. It seems to us therefore hardly to be conceived of, that one who realizes the spirituality of the gospel, who feels that the kingdom of God is within him, can read the simple narrations of the wonders wrought by Christ, without a believing, confiding spirit, similar to that with which his soul responds to the heavenly nature of the doctrine.

LIBERIA.

In a succeeding column we have inserted a circular containing the plan and constitution of a female association for the promotion of education in this interesting colony. The object must approve itself at once to all religious and moral people. It is now too late to raise or to keep up a clamor against African colonization. It has been tried and has succeeded to a remarkable degree. The colonies have not indeed been exempt from the evils which always have attended and which must in some degree attend the first operations; but when compared with the early colonization of this continent, the evils have proved inconsiderable.

Sixteen years after the actual colonization of Virginia, to say nothing of previous unsuccessful attempts, though nine thousand emigrants had reached the colony, it consisted only of eighteen hundred souls; and though one hundred and fifty thousand pounds sterling, (a great sum for that period) had been expended in colonization, the imports did not exceed twenty thousand pounds a year. But there are now more than four thousand colonists in Liberia, and there is no longer any thing alarming in the degree of mortality. 'Myriads of our white citizens,' says the Colonization He rald, 'annually emigrate to the far West, and encounter more disease and mortality than falls to the lot of our colonists.' The colonial Governor, Mr Buchanan, writes from Bassa Cove, Sept. 26, that people may come to that place from any part of the United States, with very little danger. 'Not a grave' he says, 'has yet been opened in Bassa Cove.'

In regard to education in Liberia, every considerate person must at once perceive its importance. Early provision has always been made for it in colonies which sprung from an enlightened and religious people. 'Go forward,' says Governor Buchanan, in addressing the friends of Africa in this country, through his correspondent,—'the time has fully come when such an institution [a high school or College] *must* be established, in order to secure what has already been done in Liberia, and to provide for the mighty interests which are hereafter to be developed in connection with this colony.'

We are confident that the benevolent females of this city, who, if they have not always fully accomplished their wishes, have never *failed* in their good undertakings, will succeed in the work of charity and piety to which we have now referred.

A PEBBLE AGAINST THE TIDE.—A Sermon, preached to the Second Church, on Sunday, November 6, 1836. By its Minister, Chandler Robbins. Published by Request. Boston: S. G. Simpkins. 1836.

Text—'Seekest thou great things for thyself? Seek them not.'—*Jeremiah xiv. 5.*

This Sermon of Mr Robbins' is well adapted to the times, and its admonitions are set forth in that strain of earnest and glowing address which demonstrates the hearty sincerity of the preacher.

We select a short passage, which speaks the words of wholesome reproof to the vanity and

unreasonableness of human wishes, indulged without restraint.

'It was a most pithy and pertinent saying of an ancient Saint, 'God hath not cast man out of Paradise, for him to find another Paradise in this world.' No, my hearers, it cannot be expected; it is but a child's dream, that we can ever have all things go well with us on earth. Look about among our brethren and neighbors. Observe their continual distresses, bereavements, reverses. Mark the accumulated miseries of the race. Behold how suddenly the fair countenance is changed, the cheerful fireside darkened, the most brilliant prospects blighted, the garden of peace and plenty transformed into a desolation and a Golgotha. Listen to the multitudinous wail of yearning human want. Consider how the Lord, sooner or later, bringeth evil upon all flesh, and causeth the days of darkness to roll round upon each in his turn. And who art thou, that thou shouldest expect, or even desire, to escape the common woe? Who art thou, that the candle of the Lord should never go out upon thy dwelling; and the elements of nature, and the whole machinery of human events should conspire to minister to thy single wants, and work thy private exaltation? For thyself, shall all the stars shed down sweet influences, and the earth, untasked, yield her rich increase? Shall the stormy sea smooth its mighty crest before the pathway of thy puny bark? Shall the blessed curse of toil, and the wholesome law of human discipline, be annulled for thy privilege? Wouldest thou alone have rest, when all the world is hard at work? Wouldest thou alone live safe from cares, pains and reverses, when thousands are falling at thy side, and ten thousand at thy right hand, and crowds of mourners go about the streets? Wouldest thou find a flowery highway to happiness, and a rosy path of duty, when better men are earning their peace by the sweat of their brow; and even smile and sing, while they press on under their heavier burdens, at the Lord's command? Wouldest thou, like the Scribe, be seeking thus, *great things for thyself*? It is vain; it is ignoble; it is unrighteous; *Seek them not.*'

BREAD *vs.* DISTILLERIES.

We know not how the flagrant evils of distilleries can be placed in a stronger light, than by the demonstration that they are not only the occasions of disqualifying thousands of men from earning bread for themselves and their families, but also that they literally take bread from the hungry, and mock them with the offer of poisonous liquids in return. We were led to this remark by the following facts stated a week or two since in the *Christian Watchman.*

The Process of Human Affairs.—More than ten thousand emigrants from Ireland and England, are said to have sailed from New York within two months, to return to their native land. It is also stated in the New York Commercial Advertiser, that the sales of foreign grain the past week have been very extensive. Forty-seven thousand bushels of all descriptions, have been sold, viz: 19,000 bushels of red German wheat, at $2 a $2,02; 19,000 do. white Dantzic, at $2,02 a $2,11 1-2, the latter price on time; 3000 do of red and white Dutch, $2; 5000 do. rye, from Trieste, and 2000 do from Prussia. The market is now nearly cleared of foreign grain, and 9000 bushels of the Dantzic sold have not yet arrived. The New York Star states that 100,000 bushels of Rye and Corn are monthly distilled into Whiskey in that city! Now, the two former facts seem to be very naturally conjoined. When poor men from the old countries, see these frequent and large importations of grain from their native countries, bearing a price almost double the original cost, it is but natural that the idea of returning should be suggested to their mind. But the idea that such large quantities of grain in a time of scarcity like the present, should be consumed in the distillery, is indeed monstrous. We regard the enormity of that business, as being little less than that of the slave trade. It is taking bread from the mouths of the starving poor and fabricating it into an engine to multiply starvation.

EDUCATION IN AFRICA.

It is well known to our community, that a Colony of free colored persons, chiefly emigrants from the United States, has been established on the West Coast of Africa. This Colony now numbers more than four thousand souls, and the community already presents many of the best aspects of social, civil, and religious order and improvement. They have established Infant, Primary, and Sabbath Schools—the Hall of Justice, and the Temple to the true God. And then they have a Civil Magistracy and Gospel Teachers. But much remains to be done. The Colony must possess within itself resources of no ordinary power, in order to resist the 'contamination of Heathenism,' and to enlighten and improve the surrounding tribes. If Africa is ever christianized, it must be done by Missionaries who are her own children 'after the flesh.' Colored Missionaries must go out from Liberia to explore the country, select stations and to preach Christ to their benighted brethren. This work, from its very nature, calls for men of piety, and of education. Unless schools of a high character are founded in the Colony, such men cannot be obtained. Already a native population of more than 200,000 has been brought in a good degree, under the moral influence of the Colony. These poor Heathen are asking for Teachers—are begging to be taught.* Causes, which it is not our province here to examine, have heretofore unfortunately diverted the attention of many philanthropists from the wants and woes of Africa. But the time seems now approaching when Christian benevolence may have an opportunity of doing good without measure to that long neglected land. In this holy cause all Americans, of whatever party or sect, who feel their obligations to give the Gospel to every people, may unite.

The Young Men of the Colonization Society of New York propose to found a High School or College, at Liberia, for the instruction of the colored race on their own soil. There, the free colored men of America, who wish to obtain an education, or find a field of honorable enterprise, or religious usefulness, may be directed.

The Ladies of New York have formed a Society auxiliary to this plan of education, and are preparing to support a Teacher in the Seminary at Liberia.

The Ladies of Boston have been invited to co-operate.

Believing that this object is of a pure, paceful and pious character, one in which woman may engage without infringing on that moral delicacy which her nature and her station in society alike impose on her, and believing, also, that the plan promises most important benefits to Africa, and to the cause of humanity and religion throughout the world—

We, Ladies of Boston, agree to unite in a Society for the purpose of raising funds to support one Teacher in the contemplated High School or College in Liberia. The following Rules and Regulations shall be the basis of our Society:

1. This Society shall be called '*The Boston Ladies' Society for promoting Education in Africa.*

2. The payment of one dollar yearly shall constitute any lady a member of this Society.

3. The payment of five dollars yearly shall constitute any person a Benefactor of the Society.†

4. The payment of twenty-five dollars shall constitute any person a life-member of this Society.

5. All donations shall be kept as a fund: the interest only to be appropriated to the purposes of this Society.

6. All monies raised shall be sacredly devoted to the promotion of Education in Africa—first, by providing a Teacher in the Seminary—then by such other means as shall be judged most beneficial.

7. The Society shall be managed by a Board, consisting of a President, Secretary, Treasurer, and six Assistants, to be chosen annually. Five shall constitute a quorum.

8. The Clergymen's wives of Boston, who subscribe to this Constitution, shall hold the rank of Vice Presidents, and Advisers to the Board. In the absence of the Presidents, one of these shall be called to preside, according to the alphabetical order in which their names shall be arranged.

9. It shall be the duty of the President to preside in all meetings of the Board and Society.

10. The Secretary shall conduct the correspondence of the Society, keep minutes of the meetings of the Board, and prepare the Annual Report.

11. The Treasurer shall take the charge of all monies paid, keeping an account which she shall exhibit quarterly to the Board; she must also place the funds not intended for immediate use at interest, in the most judicious manner, only paying over the money for the purposes of the Society, by an order from the Board, signed by the President.

12. The Managers shall take charge of obtaining subscribers, so far as can be done by circulating this Constitution, and making known our objects.

13. The Board shall hold quarterly meetings on the second Wednesdays of February, May and August, in every year, and the second Wednesday in November shall be the annual meeting of the Society. Special meetings of the Board may be called by the President, upon application of any two members, stating the object of the meeting.

14. These Rules and Regulations may be altered or amended at any annual meeting of the Society, by a majority of two thirds of those present.

List of Officers chosen November 9, 1836.

Mrs A. V. Griswold, *President.*
Mrs Sarah J. Hale, *Secretary.*
Miss Sarah M. Parker, *Treasurer.*‡
Assistants, Mrs E. A. Andrews, Mrs Wm. T. Eustis, Mrs E. A. Richardson, Miss Catharine Putnam, Miss Elizabeth Ingals, Miss Francis Cutler.
Vice Presidents, Mrs Wm. J. Armstrong, Mrs William Hague, Mrs William Jenks, Mrs Chandler Robbins, Mrs Daniel Sharp, Mrs John S. Stone, Mrs Edward T. Taylor, Mrs Hubbard Winslow.

* One chief, among the Gaffre tribes of South Africa, proposed to purchase a Missionary—and was willing to give a thousand head of cattle for a Teacher who would come and live with him and instruct his people

† Gentlemen are respectfully invited to become Benefactors and Donors.

‡ Residence No. 9, Tremont Place.

[From the African Repository.]

EMANCIPATION.

Intelligence has recently been received by the Executive Committee of the Colonization Society of the city of New York, that a gentleman in Tennessee has liberated eighteen slaves. He offers them to that Society for emigration.

Dr Sheman, of Stokes county, North Carolina, has determined to emancipate seventeen slaves for colonization in Liberia, of whom eight are males and nine females; to furnish them with comfortable clothing and necessary tools, and with one thousand dollars in money for their own use after their arrival at the Colony. The liberality of this benevolent gentleman is made the more conspicuous by the fact that the value, at present prices, of the slaves whom he proposes to liberate is not less than thirteen thousand dollars, and that they constitute the greater part of his possessions. With these emancipated slaves several free colored persons, connected by marriage with some of them, will emigrate: also four other free colored persons, and a slave, husband of one of Dr Shomen's women, who will be purchased for the purpose. Several of the free emigrants are professors of religion and partially educated, and all are honest, industrious, and able to defray the expenses of their transfer and settlement.

A gentleman of Fayette county, Kentucky, has thirty slaves whom he desires to send to Liberia.

About seven or eight slaves still remain to be sent to Liberia from the estate of the late Mrs Muldrow, near Versailles, Kentucky.

A mother and five children, liberated by the will of the late Lee White, near Louisville, are ready to emigrate to the Colony, with the means of defraying their expenses.

Extract from the will of the late Lee White, of Jefferson county, Kentucky, proved in 1833.

'Item, I will that my Executor, hereafter to be appointed, do within twelve months after my demise, emancipate all my slaves, on condition they are willing to go to Liberia; and furthermore, that my Executors place them at the disposal of the Colonization Society, and furnish the means of paying their passage to the Colony.'

The Executors are Messrs. Lawrence Young, and Robert W. Glass.

The late Isaac Webb, of Fayette county, Kentucky, by a codicil, dated June 22, 1833, to his last will and testament liberated his slaves (from fifteen to twenty) on the condition of their removal to Liberia. The fund already accumulated under the testator's direction, in $800. The codicil is in the following impressive words:

'Through the infinite mercy of a covenant God, being preserved, amidst great bodily suffering, in a sound state of mind, in a good hope through grace; I have requested this brief memorandum to be drawn up, expressing my present wish, and that of my dear Companion, who is probably also on her death-bed, respecting the disposition of my servants, viz; That they shall all be hired out by Trustees to be named, for the term of three, four, or five years at the discretion of the Trustees, until a fund is thereby raised sufficient to defray the expense of their removal to Liberia, and comfortable settlement there; and if any refuse to be removed, they must continue in bondage.'

The late William T. Smith, of Lexington, Kentucky, by his last will and testament, emancipates five slaves, to three of whom he leaves an unconditional annuity of twenty-five dollars each, and an outfit of fifty dollars to each of the five boys who shall consent to emigrate to Liberia. He directs some other slaves (boys) to be bound out till they respectively reach the age of twenty-one years for the purpose of being taught some mechanical art or trade, and reading and writing, and then emancipated. Mr Smith bequests a legacy of two hundred dollars to the American Colonization Society.

INTELLIGENCE.

New Orleans, Nov. 25.—*From Texas.*—By the arrival of the schooner Pennsylvania, last evening from Velasco, we have obtained files of the Texan Telegraph, as late as the 12th inst. containing the inaugural addresses of President Houston and Vice President Lamar.

A discussion upon the liberation of Gen Santa Ana had taken place in Congress, but it was resolved by a large majority, to retain him as prisoner for some time to come.

Mr Ellis, chairman of the committee on Foreign Relations, had made a lengthy report upon the condition and prospects of Texas, accompanied by resolutions, empowering the President to appoint Commissioners to treat with the Government of the United States, for the admission of Texas into the Union.

Congress was despatching rapidly, but great inconvenience was experienced among the officers of Government, for want of offices in which to perform their duties.—*Com. Bulletin.*

New Orleans, Nov. 56, 1836.—The proceedings of the Texan Congress contained in the files of the Telegraph received by the Pennsylvania, contain but little that would be interesting to our readers at large. Various important measures had been introduced, but were as yet undecided. A direct tax on land and cattle has been proposed. The re-organization of the military forces, with the establishment of a regular army, is under consideration. A committee has been appointed to investigate the numerous and conflicting letters to large tracts of land claimed by companies and individuals, and numerous local matters are engaging their attention. The following are the conditions upon which they desire admission into the Union:—4st The continuation of slavery. 2nd, A guarantee not to settle Indians in their territory. 3d, Full and equal privileges with all the other states. For which consideration they will surrender all their unoccupied territory to to the general government, after the payment of all claims against their republic. —*Com. Bulletin.*

From Florida.—Defeat of the Seminole Indians.—We had two arrivals from Jacksonville, (E. F.) last evening, and learn from passengers, the gratifying intelligence that an express, which reached Garey's Ferry on Monday last, (having left the army the preceding morning, at Waboo Swamp,) reported that two battles had taken place between the Tennessee and Florida Volunteers, and the Indians, *in both of which the former were victorious.* The first engagement took place on the 18th inst. in which 20 Indians were killed, while the loss of the whites was 5 killed and several wounded. The last fight occurred on Saturday afternoon last; the loss on either side not ascertained. The regulars and friendly Indians were not engaged in either battle, having taken another route.—*Charleston Courier Office Nov* 26.

The Tallahassee Floridan of the 12th ult. says:—'Our latest intelligence from the seat of war is of a more favorable character—Gen. Read, after encountering many difficulties, has succeeded in establishing a depot of provisions at Camp Graham, on the Withlacoochee, two miles above the Block House, and about eight miles below the Cove. Two steamboats are on the river, by means of which ample supplies of provisions and forage have been transported to the very seat of war. A communication has been opened with Fort Drane. The different divisions of the army were concentrating around the strong hold enemy. Gov. Call writes that the friendly Indians were active and useful—and that he has hopes of bringing the war to a speedy termination. Our citizens may congratulate themselves on the favorable aspect which affairs have recently assumed. On this day it is expected that the army will be prepared to strike a decisive blow.'

Great Southern and Western Rail Road.—The Knoxville Register of the 9th inst. brings us the gratifying intelligence that the 40,000 shares have been subscribed to the great Rail road from Charleston to the West, and the Company formed, and promises to give particulars hereafter. We congratulate our readers on this glorious news.—*Charleston Mercury.*

Great Riot in Cleveland, Ohio.—The following is an extract from a letter, dated Cleveland, Nov. 6th, 1836.

'We have had a dreadful riot. The Brooklyn people undertook to destroy the upper bridge here, because the Cleveland people would not let them build one where the floating-bridge was, and they commenced tearing the bridge down. The Cleveland people fired three guns upon them, and they fired back. Ten killed on the spot, and twenty three wounded, many of them mortally. Yours, &c

H. Van Pelt.'

The Deposites.—It appears from the statement of the Secretary of the Treasury, that the amount of the deposites of public money subject to draft on the 1st inst. was $42,839,167, and that the amount standing to the credit of the disbursing officers was $4,177,219, making a total of $47,076,386.

The South Sea Exploring Expedition.—'The vessels built for the south sea exploring expedition have all been named: the two barques at Boston are the Pioneer and Consort, the schooner at New York, the Pilot; and the ship at Philadelphia, the Relief.

As soon as the equipments are completed, these vessels will rendezvous at Norfolk, from whence it is expected that the squadron will sail in the course of next month.

Lieut. J. Tattnall has been appointed to the command of the Pioneer, and Liet. J. Glynn to the command of the Consort.'—*Army and Navy Chronicle.*

Missionaries to the Sandwich Islands.—A large number of Missionaries are expected to sail from this port for the Sandwich Islands, towards the last of this week, in bark Mary Frazier, under the direction of the American Board of Missions. The gentlemen are all accompanied by their wives. Their names are as follows.—

Rev. Isaac Bliss, Rev. Daniel T. Conde, Rev. Mark Ives, Rev. Thomas Laton, M. D., Dr Seth L. Andrews, Messrs. Amos S. Cooke, Wm. S. Van Duzee, Edwark Baily, Abner Wilcox, Horton O. Knapp, Charles McDonald, Edwin Locke, Bethuel Munn, Samuel N. Castle, Edward Johnson. Also, Miss Marcia M. Smith, and Miss Lucia G. Smith.

Latin School.—Epes Sargent Dixwell, Esq. was inducted into the office of Master of the Latin School, on Wednesday last.

Massachusetts Electors.—The vote of the Massachusetts College of Electors on Wednesday last was unanimous for Daniel Webster for President of the U. States, and for Francis Granger for Vice President.

Hydrophobia.—A case of this most awful of all human diseases, happened in this city, and terminated in the death of the individual, Thursday evening last. The subject was a colored man of temperate habits, and in the vigor of life, living in the family of Mr Kempton, and became rabid, as we learn about five or six weeks ago, and was confined by means of a rope, which he gnawed off, and made his escape, but again returned of his own accord. The colored man feeling no fear, attempted again to confine him, and in doing so received a bite, in the thumb. The wound healed in a few days, and the man thought little more of it until about two days before his death, when it was observed by one of the family that George, the name of the subject, could not or did not drink his tea at night. This alarmed the family, and steps were then taken to ascertain the state of his case, when it was found that he could not possibly swallow any liquid, and that the mere sight of it, or even the pouring it from one vessel into another, threw him into spasms. These spasms which affected the whole region of the chest, but were most painful and severe about the pit of the stomach, were found the next morning to give him great agony, coming on every few minutes spontaneously, and being excited at any moment by offering him drink. They increased during the day to the most frightful degree, and finally terminated in death about 10 o'clock, Thurday evening. During the last day, however, by great effort, he succeeded in swallowing a cup of warm water, which was immediately ejected; and this so far as we learn, was the only fluid taken from the accession of the disease.—*Hartford Courant.*

Paris papers have been received to Oct. 25.

France.—M. Demetz is accompanied on his mission to the United States by M. Blonet, the Architect who finished the Triumphal Arch, who is to take plans of the American prisons.

Prince Tallyrand has sent to the Prefect of the Indre his resignation as a Member of the Council-General of the Department.

The Garden of Plants has been gradually increased during the last forty years, until it now extends over a surface of 84 acres. On the 1st of January last it contained about 526,000 specimens of the animal, vegitable, and mineral world. There are in the gardens, hot-houses, and conservatories, upwards of 10,000 different species of trees and plants.

The fate of the two remaining prisoners in the fortress of Ham is at length decided. M. de Guernon Ranville, according to this journal, has applied for the indulgence granted to Messrs. Peyronnet and Chantelauze. M. de Polignac is to be conducted out of France under the full weight of his condemnation, and without being released from the effects of the sentence of civil death pronounced against him. This measure, which may be called an authorized escape, is said to have been adopted in consequence of the intercession of Madame de Polignac, backed by that of the British Ambassador Lord Granville, on behalf of the ex-minister and favorite of Charles X.

Spain.—Extract of a letter of the 16th Oct., from Pampeluna:—'On the 13th and 14th Gen. Lebau's column, composed of the legion from Algiers, two battalions of Spaniards, and some Polish lancers, sustained several very violent attacks in front of Puentala Reyna. The Carlists were repulsed with great loss. Gen. Lebeau was unable to make use of his cavalry in completing his victory, on account of the inequalities of the ground. On the 15th the Carlists, although they were reinforced by several battallions, kept within their entrenchments.

Letters from Cordova state that the excesses committed by the Carlists in that city were most frightful. No distinction was made between the houses of the Christinos and the Carlist, but all were indiscriminately plundered. In some, not an article wat left. By an especial grace the lives of the inhabitants were spared. It must, at the same time, be acknowledged, that the greatest of the disorders were committed by the peasantry of San Marino and San Lorenzo. The Carlist Junta has imposed forced contributions of 1,000 rials on the Counts de Cabrinana and Hornaculos, and 4,000 upon the Marquis de Beni Megi. This will give an idea of the burthens which the inhabitants at large have to bear. The arrests and forced requisitions have been carried to such an extent that since the departure of the rebels no one is to be seen in the streets but women, peasants, and invalid veterans; all the rest of the population having been carried off by the Carlists. We have not learnt what the Queen's troods are doing. It is a remarkable and disgraceful fact that, for eight days, the divisions of Gomez, Cabera, Guilez, Serrador, Patilos, and Orejitta, have been able to repose, and regale themselves at their ease with their booty although, when united, they do not amount to more than 8,000 men.

The forts in which the National Guards shut themselves up would not have surrendered if the Carlist chief, seeing the inutility of the efforts of the 6,000 or 7,000 men who attacked them, had not brought forth the wife of Diego Jover, and declared that she should be shot if the National Guards did not consent to a capitulation; in addition to this, the daughters of one of the commandants were also threatened with other vile treatment. All the National Guards who were sent off on the 7th from Cajetano; but their destination is not known. Since the retirement of the rebels, a Junta has been established for the purpose of maintaining order until the arrival of the Queen's troop. Letttrs from Lugo, by an officer in Gen. Pion's division, confirm what has been said as to the forced marches of this division after a Carlist column moving towards the Asturias. This band, not content with putting in requisition all the young men, actually carried away the women, with the view of obtaining a considerable sum by way of ransom. The peasantry weep and complain of the horrible excesses committed in the villages. The spectacle presented by this devastated country is heart-rending. Our column, consisting of 7,000 infantry and 700 cavalry, is pursuing the rebels with the utmost eagerness. We are within a day's march of them, and they have not more than 4,000 men.

A letter of the 14th from Mazanares gives the following account of the advantages gained by General Alaix over the division of Gomez:—When the mail set out on the 13th, Alaix was engaged with the rebels under Gomez, between Cabra and Lucena. News which has since arrived, states that the constitutional General has completely beaten his enemy, who left upwards of 1,500 men dead on the field and had 1,200 taken prisoners. The cavalry of Gomez gave way at the first charge. It was then that Gomez, finding himself lost beyond redemption, sued for capitulation.

Constantinople, Sept. 24.—Russia is prosecuting with indefatigable ardor the war against the indomitable hordes of the Caucasus, who defend their territory inch by inch against the invaders. More than 100,000 Russian troops are employed in this service, from which it is inferred that the campaign will not pass away without their gaining some important advantages.—*N. Y. Jour. of Com.*

Cuba.—We have an arrival from Havana. Passengers report that three or four men of war and 300 troops had been despatched against Santiago de Cuba, where Lorenzo persists in his rebellion. This has created some uneasiness among our merchants who trade with that Island.—*N. Y. Cou. & Enq.*

☞REMOVAL.

The office of the Christian Register is removed to No. 19 Water St.—third story, directly over the office of the Morning Post.

MARRIAGES.

In this city on Wednesday by Rev. Mr Young, Mr James W. Sever, Esq. to Miss Ann E. P. Carter.

By Rev. Mr Pierpont, Mr George Folling, Jr. to Miss Harriet, daughter of the late Sam'l Phillips, Esq.

By Rev. Mr Mott, Capt Jonas Parker, of Boston, to Miss Mehitable B. Silver, of Norwich, Vt.

In Keene, N. H. by Rev. Mr Livermore, Thomas Hopkinson, Esq. of Lowell, to Miss Caroline A. Prentiss.

In Pepperell, Mr Nathaniel P. Sartell to Miss Betsey H. Parker; Mr Charles Lakin to Miss Mary E Hunt.

DEATHS.

In South Boston, Mr David Williams, a revolutionary pensioner, 77. He was much beloved and respected.

In Pepperell, Miss Adeline Nutting, 20.

In Newport, R. I. David King, M. D. 62.

In Weston, Mrs Mary, widow of the late Dea. Isaac Hobbs, 71; death occasioned by her clothes taking fire.

In Philadelphia, Nov. 26th, Mrs Eliza, wife of Dr Wm. K. Brown, and daughter of the late Hon. Nathaniel Hooper, of Marblehead, 31.

GEMS OF BEAUTY—Displayed in a series of 12 highly finished engravings, from designs by E. T Parris, Esq, with fanciful illustrations in verse, by the Countess of Blessington; just received at COLMAN'S 121 Washington st. d10

NEW VIEWS of Christianity, Society and the Church, by O. A. Brownson; just published, for sale by COLMAN 121 Washington st. d10

GIAFAR AL BARMEKI. Giafar Al Barmeki, a Tale of the Court of Haroun Al Raschid; a Novel in two vols. Just received by COLMAN 121 Washington st. d10

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EDITED by Mrs Stephens, and embellished with a beautiful engraving of Diamond Cove, from a painting of Codman's. Among the writers are Hon. Prentiss Mellen, Hon. Judge Ware, Prof. H. W. Longfellow, Grenville Mellen, Nathaniel Deering, William Cutter, Rev. Asa Cummings, Rev. G. F. Cox, and other popular writers. Price $1 25, wholesale and retail at COLMAN'S. d10

NEW BOOKS.

FOR sale by JAMES MUNROE & CO. The Fairy Book New ed with beautiful engravings on wood
Confessions of an Elderly Gentleman by Lady Blessington
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Hieroglyphical Bible New ed
The Partisan Leader
Harry O'Reardon or Illustrations of Irish Pride by Mrs Hall
Delphine a Novel by Mad. De Stael
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North American Spelling-Book.—We most cordially recommend this work to the public, as well adapted to its design. The author seems to have kept in mind, a truth, which many of his predecessors either forgot, or never learned.—That to interest children, we must present words and ideas adapted to infant capacities, both in in their arrangement and simplicity of meaning. We should like to see it take the place of the various others of the kind, which we believe often cause a lasting indifference for books.—*N. H. Statesman.*

Published by GEO. TILDEN, Keene, N. H. and for sale by HILLIARD, GRAY, & CO. d3

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The 'Remarks' of Mr Furness' exhibit strong traces of a thinking mind. They are well pondered and examined: and many of them are, to us at least, novel. Without pretending to determine any controversy question which they involve, if there be any such, we can say that we read them with peculiar gratification.—*Philadelphia Saturday News.*

134 Washington st. n 12

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Respectfully yours, John Brown.

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November, 1836. Chas. H. Alden.

This day published by CHAS. J. HENDEE, No. 131 Washington street, and for sale by all the Booksellers. d 3

A PEBBLE AGAINST THE TIDE.

REV. Mr Robbins's Sermon, preached to the second Church and Society in Boston, Nov. 6th. Just published by S. G. SIMPKINS, Court st. d3

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No pupil received for less than a whole term.

Plan of Instruction. The discipline of the school embraces moral, intellectual and physical education. Strict morality, systematic industry, and thorough accuracy, will be inculcated and required.

The lessons to be recited in school are to be prepared at home, and will usually require three hours faithful application. Two or three studies are as many as can be profitably attended to at a time, in which regard will be paid to the mental developement, rather than to the age of the pupil.

The school will commence as early in the morning as the season will permit, and continue till 1, P. M., with an intermission of half an hour.

The time will be spent in recitation; in attending to direct instruction, or such exercises as require the superintendence of the teachers; and in writing in a Journal an account of the portions of Scripture read at the opening of school, an abstract of the lessons learned, such remarks of teachers as should be remembered, and a paraphrase of the poetry which is daily recited and parsed.

JOSEPH A. KELLER, Teacher of Vocal Music and of the Piano and Guitar.

MONS. P. GUIGON, Teacher of Dancing.

Such other teachers and Assistants as shall be important to the school, will be procured, as their services are wanted.

Application for admission to be made to the Principal, at the Dana House.

The school has been in operation about six months. Reference for its character may be made to the following gentlemen, Trustees of the school:—

Sidney Willard, A. B. Muzzey, J. T. Buckingham, Isaac Livermore, Richard M. Hodges, Charles Everett, Aaron Rice. DAVID MACK, Principal.

Cambridge, Nov. 15, 1836. n 19

NEW VIEWS OF CHRISTIANITY.

THIS day published by JAMES MUNROE & CO. New Views of Christianity, Society and the Church by O. A. Brownson. For sale at 134 Washington st. n 26

ANDREWS AND STODDARD'S LATIN GRAMMAR.

JUST Published by CROCKER & BREWSTER, 47 Washington street, Boston, a GRAMMAR OF THE LATIN LANGUAGE, for the use of Schools and Colleges. By E. A. Andrews, and S. Stoddard. 1 vol. 12mo. Also, in one vol. 18mo. Questions to do. do. by Prof. E. A. Andrews.

This Grammar, though it is but a few months since its first publication, has already been introduced into many of the principal classical schools in this country. It has also been adopted at Yale, Amherst, Hamilton, Waterville and Bowdoin and several other colleges. The following opinions respecting its merits have been given by Gentlemen who have had opportunity to examine it.

It gives me great pleasure to bear my testimony to the superior merits of the Latin Grammar lately edited by Professor Andrews and Mr Stoddard. I express most cheerfully, unhesitatingly and decidedly my preference of this grammar to that of Adam's, which has, for so long a time, kept almost undisputed sway in our schools. [Dr C. Beck Professor of Latin in Harvard University.]

I know of no grammar, published in this country, which promises to answer so well the purposes of elementary classical instruction, and shall be glad to see it introduced into our best schools. [Mr Charles H. Dillaway, Master of the Public Latin School, Boston.]

Your Grammar is what I expected it would be, an excellent book, and just the thing which was needed. We cannot hesitate a moment in laying aside the books now in use, and introducing this. [Rev. J. Penney, D. D. President of Hamilton College, N. Y.]

I can with much pleasure say that your Grammar seems to me much better adapted to the present condition and wants of our schools than any one with which I am acquainted, and to supply that which has long been wanted, a good Latin Grammar for common use. [Mr F. Gardner, one of the masters of the Boston Latin School.]

Your new Latin Grammar appears to me much better suited to the use of students than any other grammar I am acquainted with. (Prof. Wm. M. Holland, Washington College, Hartford Conn.)

Your Grammar bears throughout evidence of orignal and thorough investigation and sound criticism. I hope and doubt not, it will be adopted in our schools and colleges, it being, in my apprehension, so far as simplicity is concerned, on the one hand, and philosophical views and sound scholarship, on the other, far preferable to other grammars,—a work at the same time highly creditable to yourselves, and to our country. (Prof. A. Packard, Bowdoin College Maine.)

This Grammar appears to me to be accommodated alike to the wants of the new beginner, and the experienced scholar; and, as such, well fitted to supply what has long been felt to be a great desideratum in the department of classical learning. (Prof. S. North, Hamilton College, New York.)

From such an examination of this Grammar as I have been able to give it, I do not hesitate to pronounce it superior to any other with which I am acquainted. I have never seen, any where, a greater amount of valuable matter compressed within limits equally narrow. (Hon. John Hall, Principal of the Ellington School, Con.)

We have no hesitation in pronouncing this Grammar decidedly superior to any now in use. (Boston Recorder.)

I am ready to express my great satisfaction with your Grammar, and do not hesitate to say, that I am better pleased with such portions of the Syntax as I have perused, than with the corresponding portions in any other Grammar with which I am acquainted. (Prof. N. W. Fiske, Amherst College, Mass.)

I know of no Grammar of the Latin language so well adapted to answer the purpose for which it was designed as this. The book of Questions is a valuable attendant of the Grammar. (Rev.

POETRY.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—If the limits of your paper permit, will you please insert the following beautiful production by Miss Howitt, as I do not recollect to have seen it copied in this country. There is such a glow of purity and truth breathing through every line,—expressed, too, in such simple and chaste language as is rarely to be met with in the productions of the present day, and which cannot fail, I think, of commending itself to the attention of every reader.

Cambridge, Nov. 29. C.

A FREE TRANSLATION OF ONE OF HERDER'S LEGENDS.

Among green pleasant meadows,
All in a grove so wild,
Was set a marble image
Of the Virgin and the Child.

There oft on summer evenings,
A lovely boy would rove,
To play beside the image
That sanctified the grove.

Oft sate his mother by him,
Among the shadows dim,
And told how the Lord Jesus
Was once a child like him.

'And now from highest Heaven
He doth look down each day,
And sees whate'er thou doest,
And hears what thou dost say.'

Thus spake his tender mother;
And on an evening bright,
When the red round sun descended
Mid clouds of crimson light,

Again the boy was playing;
And earnestly said he,
'Oh beautiful Lord Jesus,
Come down and play with me!

'I will find thee flowers the fairest,
And weave for thee a crown;
I will get thee ripe red strawberries,
If thou wilt but come down.

'Oh holy, holy mother!
Put him down from off thy knee;
For in these silent meadows,
There are none to play with me!

Thus spake the boy so lovely,
The while his mother heard;
But on his prayer she pondered,
And spake to him no word.

That self-same night she dreamed
A lovely dream of joy;
She thought she saw young Jesus,
There playing with the boy!

'And for the fruits and flowers
Which thou hast brought to me,
Rich blessings shall be given,
A thousand-fold to thee!'

'For in the fields of Heaven
Thou shalt roam with me at will,
And of bright fruits celestial
Shall have, dear child, thy fill.'

Thus tenderly and kindly
The fair child Jesus spoke;
And full of careful musings,
The anxious mother woke.

And thus it was accomplished
In a short month and day,
That lovely boy, so gentle
Upon his *death-bed* lay.

And thus he spoke in dying,
'Oh mother dear I see
The beautiful child Jesus
A coming down to me:

'And in his hand he heareth
Bright flowers as white as snow,
And red and juicy strawberries:—
Dear mother, let me go!'

He *died*—but that fond mother
Her sorrow did re train:
For she knew he was with Jesus,
And she asked him not again!

From the Token for 1837.

BY R. C. WATERSTON.

"The eye is not satisfied w t seeing, nor the ear filled with hearing."

Not all the beauties of this joyous earth,—
Its smiling vallies, or its azure sky,
Or the sweet blossoms that in quiet mirth,
Turn their soft cheeks to winds that wander by,
Can please enough the ear,—or satisfy the eye.

The warbling fountain with its silver shower,
The curling waves dissolving on the shore:
The clouds that feed with dew each infant flower,
The small stream's gentle song, the ocean's roar,
All give the mind delight, and yet it pants for more.

The world is not our home, and thus our eye
Is ever reaching upward,—like the dove,
That seeks a nest beneath a sunnier sky,
So we amid earth's beauty, gaze above,
And yearn to gain a sphere of holier joy and love.

MISCELLANEOUS.

THE CREEK WAR.

[Correspondence of the Kennebeck Journal.]

The following letter, and others which are to come, are from a gentleman whose statements are to be depended upon.

Creek Nation, Ala., Oct. 1836.

Dear Sir: By retracing and reviewing the history of man, we find that events of importance sufficient to agitate a community, seldom or never occur without a cause, and though the real causes of commotion and strife may be, by design or circumstances, hidden from the world, yet they derive their origin from violation of justice and disregard of equity, actual or imaginary. Unjust or trifling pretences may, it is true, produce disastrous effects; and among *enlightened* people, that provocation must be fallacious indeed that cannot be made to assume an attitued of consequence, and clad with indignities and insults that never were, in fact, committed or designed. But the case is quite different with the untutored Indian. Unaided by the dint of educrtion, he cannot conceive himself aggrieved, unless the most ocular demonstration exist of the fact. Thus, when the true cause and origin of the recent Creek disturbances are searched into, we find that aught else, other than the blood-thirsty and ferocious disposition of the savage, has instigated this bloody war.—Whatever may have been the exasperating cause, the consequences are the same—the inhabitants have been plundered and left scalped upon the ground, and the country has been made desolate by the tomahawk and fire.

I infer, from the few papers I get from the north, that you are ignorant of the nature and causes of the late hostilities of the Creeks, and as I deem the facts interesting and im-important to every citizen of the union, I will endeavor to embody them as they exist, without further comment than is necessary to explain them in connection. As it has been made a political matter, it cannot be expected that you, at a distance, can arrive at the truth from any information you can obtain from public journals conducted by party spirit and sectarian feelings, amid political excitement. You may learn from the public prints the sad truth that the Indians have waged a cruel and bloody war against us; but further than this you can find nothing upon which you may rely. The prominent parties and most conspicuous actors in the drama, have, indeed, a motive for suppressing the truth, if not for propogating error. I have been a witness to the tragedies that have been enacting in the Creek country, the theatre of iniquity for nearly two years. I am not and never have been, directly or indirectly interested in any Indian reservation, or been permitted or aided by government, as a favorite, to acquire a fortune for them, or otherwise swindled them of their property. I was among the first that volunteered in actual service in defence of the country, and among the last that laid down their arms. I mention these things merely to show you that I have no interest whatever to induce me to deviate from the truth.

Whether the aborigines have just cause for inveterate hatred and eternal enmity against the inhabitants of the country, is a matter I will not presume to discuss. Their history is identified with that of our beloved country, and is probably more familiar to yourself than to me I have wondered, during my personal acquaintance with and knowledge of the Indian character, that they possessed such a spirit of forbearance and manifested such a friendly disposition for mutual intercourse and correspondenc, as they do towards us. Harrassed and swindled as they were for years by their white neighbors, the Creeks finally concluded a treaty with government in 1832, ceding their territory to the United States for other territory beyond the Mississippi. In regard to this treaty or its specific provisions, I have nothing to say; but unfortunately it did not receive the unanimous approbation of the Creek nation. A large portion of the Indians regarded it as a matter of intrigue on the part of their white friends, and duplicity on that of the chiefs who concluded and signed the odious document. This opposition to the treaty originated for want of confidence in the whites, proceeeing in the treacherous manner in which they had ever conducted towards them, as well as the natural and national repugnance to relenquish the hunting grounds of their fathers, the home of their childhood, and depart to an unknown country beyond the limits of their knowledge or conception. But few of them possessed sufficient knowledge of our political institutions to enable them to discern or mako a proper distinction between the government and the interlopers that infested their country and had so grossly imposec upon their credulity. They finally, however, determined to sacrifice th ir love of country, and yield obedience to the wtll of their great father, the President, as it appears by their accepting and offering for sale their respective locations. Though their grievances, and the indignites they had received from the whites, were waived and hushed, yet the recollection of them still rankled within the Indian bosom, and needed but the repition of the more filagrant outrages to blow the lurking sparks into an open flame. The first official agents of government, in conformity with the stipulations of the treaty, were those charged with the duty of enrolling and locating each respective Indian upon one half section (320 acres) of land; previously to which hundreds of contracts were made with the Indians for their locations, the purchaser pretending to risk the chance of their being valuable or otherwise, when the Indians should be located thereon. It is a remarkable incident that those Indians who sold their lands long before any one knew where they would be, were located upon the most choice half sections of the country, so far as particular men or companies of men were concernec. A trifling amount, and that consisting principally of a few trinkets and whiskey, was sufficient to induce the poor Indians to sell their lands, not possessing any idea of their value, or understanding that the disposal of their reservations was in any way connected with a necessity of removing from their homes, where reposed the idolized dust of their fathers, or suspecting that teeir privilege would be thereby in the least abridged. These delusive and deceptive ideas were held out to them by the speculators, of whom I shall speak more fully in a subsequent letter. As it regsrds the locations of those Indians who sold before their respective reservations were assigned them, it is believed that the agents themselves were made interested, principally from the fact that they were located upon the best and most valuoble land of the conntry, without regard to the immediate homes of the Indians. You will say that it is quite impossible that the agents of government, whose duty it was to substantiate the Indians in their respective rights according to the provisions of the treaty, ahonld become engaged with other speculators in indirectly swindling the Indians out of them, and possessing themselves of the most valuable parts of the country for a trifle—mere nothing at all. Whether the locating agents were or were not concerned in this fraud, I will not presume to say; but circumstances are against them. You will, I say, think it impossible; but, my dear sir, this was only the commencement of the drama, and chaste honesty in comparison with the later scenes which have finally involved the country in a horrible war, with a profusion of expense and blood. The locating agents were appointed from among those applicants that possessed the best personal knowledge of the Indians and the country, and were forbidden by the government to participate directly or indirectly, in Indian speculations. Consequently they were men whose travels and sojourns in the country enobled them to acquire a competent knowledge of the Creek territory, and those Indians of whom their friends had obtained bonds were generally located upon valuable tracts of land. The conduct of these agents, however, had no direct tendency to produce any disturbances among the Indians, as they were not sensible of any deception or wrong; but it was precursory of greater impositions that could not fail to awaken, and did arouse their almost dormant apprehensions. The locating business being completed, other agents were employed to certify to the contracts and sales of the reservations, which, you will perceive, brought the country at once into market, and soon commended the most revolting outrages that ever disgraced the transactions of men. No imagination can conceive the depth of wickedness, villany and intrigue of which the human heart is susceptible, when wrought upon by the deleterious influence of gain. R.

LEIPSIC BOOK FAIR.

In the commerce of Leipsic, there is nothing so extraordinary as its trade in books. The fact is, this city is the grand and sole emporium of the literature of Germany. At one period, Frankfort could boast of possessing some portion of the book trade; but it may now be justly said that Leipsic has got the entire monopoly of it. At the two great fairs, the book-sellers congregate from every quarter of Germany, each bringing along with him the books he proposes to publish to the world. Here the publications of one publisher are exchanged or bartered for those of another; and at the close of every fair, each returns to his own particular town or city, with a selected stock of all that is new throughout the empire. To give you some idea of the extent of this trade, I may mention that, besides music and maps, there are rarely fewer than three thousand new works brought out at each fair. The waggons of printed paper, which enter and leave this mart of the brain, exceed in number an Indian caravan. Only think of the statement by Dr. Menzel, that there are at least ten millions of new volumes printed annually in Germany! Of the extent of authorship in this country you may also form some notion, when I tell you that each half year's Leipsic catalogue numbers at least a thousand new writers; hence it may fairly be inferred, that at the present moment there cannot be fewer than fifty thousand persons living in Germany who have written a book! If authorship goes on in a similarly progressive ratio to that which it has lately done, it may be fairly assumed that in a few years the names of German authors will exceed the number of living German readers. The mass of books, which increases every day, already baffles all calculation; and when we think of its extent, we are lost in astonishment at this new wonder of the world, which has been conjured into existence by the pen and the printing press. The German booksellers, when they do not repair to the two fairs themselves, invariably transmit their works for subscription through their agents in this city. The books thus sent for sale, remain here a twelve month and a day, after which the remainders (which means the unsold) are sent back to their respective publishers.—*Strang's Germany.*

BORNEO.

Borneo is the largest island in the world, except New Holland and New Guinea. It extends from four degrees twenty minutes south latitude, to six degrees north latitude, and from 109 degrees five minutes, to 119 degrees twenty minutes, east longitude. The coast is indented by many bays and rivers, some of which are among the most convenient for navigation, and beautiful for scenery, that the world affords. The rivers of Borneo, Banjar, Sukadana, and Pontiana or Lawi, are navigable by small vessels for more than fifty miles. A great part of the coast is marshy through a breadth of fifteen or twenty miles. A lofty chain of mountains runs through the eastern part of the island in a direction varying little from north and south.—The relative situation of Borneo is most advantageous. On the east, it has the great island Celebes and the Spice Islands, which must always be important in the commercial world; on the south, the fertile and populous Java; on the west, Sumatra and the Malayan peninsula; and on the north and northeast, at no great distance, China and the Philippine Islands. Its western coast is scarcely two days sail from Singapore, which must be the great entrepot of the trade of the Archipelago with India, and perhaps also with China and the western world. Thus embosomed in a great cluster of islands, surrounded by seas, so shut in by land that their waters are as smooth as those of a lake and safe for the navigation of the native craft, and by lying almost in the direct course of vessels engaged in the China trade, whether they pass the straits of Sunda or those of Singapore; it is difficult to conceive how a location more convenient for commercial purposes could be selected.

Missionary Herald.

SOURCES OF THE DANUBE.—The following extract is from an interesting narrative of a journey to Constantinople by the Danube.

As soon as I reached Donauschingen I desired to see the source of the Danube. I was conducted into the gardens of the castle of Furstemberg, and there I was shown a beautiful fountain at the bottom of a marble basin. There was on the surface of the water a sort of bubbling, which gives a sign that the water is in motion, although this motion is scarcely perceptible. The water raises itself in semi-globules, without losing any thing of its clearness and calmness. No murmur, no foam—Mythology would not have failed to show some sleeping nymph at the bottom of the grotto, and her respiration causing the palpitation on the surface. I said to my guide, is this really the source of the Danube. Yes sir. A goblet is prepared for the curious who wish to drink of the waters of the Danube—I tasted, and found it excellent. I then followed the fountain, which escaping from its basin, poured itself out in streams, over which I could jump with my feet joined, and spread itself over the gardens. I leapt over it with great joy, promising myself soon to arrive at its mouth, where I might say to it, as old men say to the young, I have seen you when you were very little. Now I said to myself, I have only to follow the river to the Black Sea, we will separate no more till we reach it.

BRITISH SCIENTIFIC ASSOCIATION.

At the meeting of this Association at Bristol, which commenced on the 21st of August last, and continued for a week, the number of members who enrolled their names was 1289. Among the performances of one of the sections on the 24th, Dr. Hare, of Philadelphia, delivered a lecture on several points in electro magnetism. At the statistical section, Dr. Lardner made some remarks on the probable results of rail road communication. He cited results of communication on several lines of rail road, from which he inferred that it might be safely assumed as a statistical fact, that the number of passengers is increased by rail roads fourfold. The increase of communication, he remarked, appeared to be owing more probably to the economy of time, and exemption from fatigue, than from the saving of expense, as in one case the expense was actually greater than before. He stated some facts in regard to the expense for each passenger per mile, on the Liverpool and Manchester rail road, for engines, &c. which averaged a penny a mile. This we believe is double the rate of expense on the rail roads in this country. A contractor has engaged to finish the engines on the London and Burmingham line of road, for one farthing a mile for each passenger. On the Western road, between London and Bristol, it is proposed to have three trains. In that which is intended for the conveyance of the mail, and a select number of passengers, it is considered practicable to attain a velocity of fifty miles an hour.

At the Mechanical section, Dr. Lardner made some remarks on the practicability of steam navigation from England to the United States. At the Zoological and Botanical section, a paper was read on the manufacture and uses of caoutchouc. Lectures and discussions on various other subjects are noticed in the reports of the proceedings.

ARTESIAN WELLS.—M. Mulot, who has the management of the process now in operation at the Barriere de Grenelle, near Paris, for forming artesian wells, has already penetrated 1088 feet without finding water. His contract is to bore as low as 1200 feet, and, if no water is fonnd at this depth, the engineer is ready to make a new contract with the city of Paris, to go the enormous depth of 2000 feet; such a depth has never yet been sounded on the surface of the globe.

Indian Vapor Bath. Lewis and Clark in their voyage up the the Missouri, saw a vapor bath or sweating house in common use among the Indians. It was a hollow square of 6 or 8 feet deep, formed in the river bank, large enough for two or three to seat themselves comfortably completely closod up excepting at the top, where the aperture is about two feet wide. Down this entrance the bathers descend, carrying with them heated stones and jugs of water. The steam is raised by pouring the water on the stones. After reeking awhile in this bath it is customary to cool off by a plunge into the river. This bath is in high repute, and an Indian can scarcely, in his opinion, do a more genteel thing than to invite a visitor or a distinguished stranger to enter the bath with It is used for all diseases as well as for pleasure.

PUBLIC LANDS.—The United States owns at present, of surveyed lands, as follows:—In Ohio, 4,100,492 acres; in Indiana, 11,459,156 acres; in Illinois, 17,234,001 acres; in Missouri, 17,442,492 aeres; in Alabama, 22,586,058 acres; in Mississippi, 12,924,301 acres; in Louisiana, 9,683,526 acres; in Arkansas, 14,223,175 acres; in Michigan, east of the lake, 9,104,697 acres; in Michigan, west of the lake, 4,924,220 acres; and in Florida, 6,792,909 acres; making a totality of (in round uumbers) about 132 millions of acres, now surveyed, of which 122 millions have been offered at public sale, and are now subject to entry, and about ten millions are new lands, lately surveyed, and ready to be proclaimed for sale. Besides this mass of surveyed lands, it is in fact four or five millions more, (for the surveyed lands of this year are not included,) the United States own, in the same States and Territories, about 100 millions of acres to which the Indian title has been extinguished, but which is not yet surveyed, and about 80 millions of acres, to which the Indian title has not been extinguished; and all this, exclusive of the Desmoines du chase, an acquisition of great value and extent, west of the Mississippi and north of the State of Missouri, and which of itself will form a great State, and complete the line of States on the west bank of the Mississippi, from the Gulf of Mexico to the Falls of St Anthony. Here, then, is an aggregate of about 340 millions of acres of public land within the limits of the States and Territories, of which 132 millions are now ready for sale, and 100 millions more can be ready as soon as it can be surveyed.—*Wash. Globe.*

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o 29 tf

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